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A
Congratulatory Address
TO
THE REV. JOHN CROSSE,
VICAR OF BRADFORD.

[Price Half a Crown.]

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Congratulations

to

THE REV. JOHN GROSSE,

VICAR OF BRADFORD.



[Printed by]

K
Trim. pseud. (E. B.)
4.

A
CONGRATULATORY ADDRESS
TO
THE REV. JOHN CROSSE,
VICAR OF BRADFORD,
ON
THE PROSPECT OF HIS RECOVERY
FROM
A DANGEROUS DISEASE
TO A STATE OF
SPIRITUAL HEALTH AND SALVATION.

*Fervet Avaritia miseroque Cupidine Pectus ?
Sunt Verba et Voces quibus hunc lenire Dolorem
Possis, et magnam Morbi deponere Partem.*

HOR.

TO WHICH IS ADDED,
A LETTER
TO
THE REV. JAMES WOOD, OF LEEDS,
AN ELOGE
TO THE MEMORY OF JOHN WESLEY,
AND
AN ADDRESS
TO THE INHABITANTS OF BRADFORD;
WITH
Diverting Incidents, Anecdotes, *Bons Mots*, &c.

LONDON:
PRINTED FOR THE AUTHOR.

1791.

1941-1942

TO
THE REV. JOHN CROSSE,
VICAR OF BRADFORD.

SIR,

I REJOICE exceedingly that the emetic begins to operate, and hope that a few more grains of TRIM's *ippecacuanha* will effectually do the business. I could have wished that the operation had been more speedy, and your sufferings, on this occasion, less acute; but it is more difficult to separate a miser from the gold he has hoarded, than to detach a lover from the mistress he has embraced: for possession, which cools the ardour of the one, serves only to increase and inflame the desires of the other.

B

You

You judged rightly that a total silence, on your part, might be construed into a confession of guilt, and that, if you should pass for a *Knave* among your parishioners, it would prevent their being benefited by your public ministrations. You have, therefore, presented them with a curious and elaborate work, the fruit of much study and long consideration; in which, if assertions are to pass for proofs, and texts of scripture for vouchers of accounts, it must be owned, you make a tolerable figure*. You hope, no doubt, that whilst your *dear parishioners* are amusing themselves with your religious sentiments, and wondering at your philanthropy and disinterestedness, you may escape with *some part* of their property unobserved.

To

* It has been thought by many, and with some degree of reason, that it was unkind in Mr. Crosse not to employ his Curate in printing his late publication. Besides, a book written by a *Clergyman*, and printed by a *Clergyman*, (and these Clergymen the two great Luminaries of the West-Riding) would have been rather a phenomenon in the literary world, and would, no doubt, have been considered by the Saints as possessing a degree of divinity which it could

not

To frustrate, if possible, this ingenious manœuvre, and to shew what pretensions you have either to the character of an honest man, or a good christian, I shall consider, as far as they merit, the several articles of your defence.

B 2

not possibly receive from the profane hands of a common printer, or the laborious ingenuity of Mr. Geo. Nicholson. But some persons, perhaps, think it degrading to the character of a Clergyman to engage in the secular occupation of a printer. To justify Mr. Atkinson's conduct, in this instance, I shall produce a precedent, which, I will venture to affirm, will have more weight with the Vicar of Bradford than if it was derived from his Grace of York, or Canterbury, or the whole Bench of Bishops united. In a codicil annexed to Mr. Wesley's will are the following words :

Feb. 5, 1789.

"I GIVE my *types, printing presses*, and every thing pertaining thereto, to Mr. Thomas Rankin and Mr. George Whitfield, in trust for the use of the conference.

"JOHN WESLEY."

THE Public cannot surely think that what the Master stooped to, without any dishonour or derogation, can be any way disgraceful to the Disciple ; and I beg leave to add, in defence of Mr. Atkinson, that I am sure he would not have engaged in this line of business, if he had not had this great and venerable example before his eyes.

fence. I begin with your account of the *Public Money*, because it is of most consequence to your reputation; and because, if you have acted either with falsehood, or duplicity in this business, the World will judge what credit is due to your account of matters less serious and important.

You inform the World that in March, last year, you delivered an account, in which you stated the money you received at the oratorio (clear of all expences) to be fifty-six pounds, ten shillings. I beg leave, Sir, to put you in mind, that when you delivered in an account, *two years before*, you declared, in that account, "that as to the money received at the oratorio, you could not tell what you received, if you was to die for it." How comes it to pass, if you did not know what money you received in 1788, that you could tell to a shilling what the sum was in 1790*?

It

* In a conversation which TRIM had with one of the the Saints, on this business, having asked, How it was possible for Mr. Crosse to know in 1790 what he knew nothing

It requires no sagacity to discover that you intended to appropriate this money, whatever it was, to your own use; and you certainly would have done it, if you had not been called upon by me, from time to time, to act honestly, and do justice to your dear parishioners. But now, after a struggle of *five years*, dreading the indignation of the Public, and afraid, as you intimate, of passing for a *Knave*, you come forwards with an offer of fifty-six pounds. But what proofs do you produce of this being *the whole sum* you received? Not a single proof or voucher of any kind has been produced; but, instead of these, you gravely tell us, "that, in matters of trust, we must depend on the honour and honesty of the person employed."

WHAT,

thing of in 1788, when he was much nearer the transaction alluded to, he replied, with much gravity, "That he supposed it was revealed to him in a dream, or vision of the night." This may do for Billy Oliver or Mr. John Rand; but men of sense will require something more substantial than dreams and visions in proof of the truth and accuracy of accounts.

WHAT, Sir, when a man stands convicted, by his own written declaration, of *a wilful and deliberate falsehood*, for the purpose of converting to his own use a sum of money, which he has no right to, are we to suppose that either his *honour* or his *honesty* will restrain him, when in danger of losing the whole, from having recourse to the same honourable means to preserve a part? In matters of *meum* and *tuum*, a good man would not wish the Public to rely either on his honour, or his honesty, but will take care, unsolicited, to provide vouchers for every shilling he has received, or expended. Had you intended, *ab initio*, to have acted honourably in this transaction, instead of receiving the money *yourself*, you would have selected proper persons for this purpose, who would have been, at the same time, vouchers for your integrity, and, if necessary, defenders of your reputation †. And, now, if you had wished to preserve

† It was, undoubtedly, prudent in the Vicar, to receive the money *himself*, as it obliged his dear parishioners to rely intirely on his honour and honesty, or, what is much the same,

preserve even the *appearance* of honesty, you would have stated the number of tickets disposed of, the money received at the door, and the sums paid to the several performers.

BUT, Sir, it is not only from the total disregard of truth you have manifested in this business, and which stands recorded in the parish register, but from the nature of the transaction itself that I doubt the accuracy of your last account. Soon after you delivered in your first account to the parish, in which you declared, "that you could not tell what money you received, on this occasion, *if you was to die for it,*" (which was considered as an intimation that you meant to keep every shilling of it yourself) I submitted the following statement to the Public.

"THE

same, his benevolence and liberality. Besides, he foresaw that, if he should, at any time, be compelled to part with this money, by this manœuvre he should throw the game into his own hands, and might play it in what manner, and with what dexterity he pleased.

“THE number of tickets disposed of at the oratorio was as follows :

500 at three shillings each - - £ 75

500 at two shillings — - - £ 50

Money taken at the door, from at least 300 persons, at two shillings each, (though many of them paid three) } £ 30

“THE sum received was therefore probably about £155—The interest of this, for three years, ending May 1, 1789, is £23—which is more than was paid to the performers. †

“IT

† THE Vicar's conduct in deducting from the allowance due to Miss Wrigley, and the other members of this vocal and respectable corps, puts me in mind of the conduct of *Wartenberg*, who was a Colonel in the Prussian service, in the reign of the late King.—He had cloathing made up for a regiment of foot, without having milled the cloth. The coats were, in consequence, so tight that they would scarcely button on the men. The first day they were worn by the regiment, there happened a heavy shower. The Quarter-Master said that if the soldiers pulled off their regimentals, they never could put them on again. Accordingly they were commanded to lie all night in their cloaths, and dry them on their backs. Truth obliges me to add, that some English

"It appears from hence, that the Vicar has in his hands, arising from the oratorio, above *one hundred and fifty pounds*, designed by the neighbouring Gentlemen and Inhabitants of Bradford to raise a sum for the support of an Organist."

As the account of tickets was received from the printer, and the number of persons who attended was generally estimated at 1500, (though stated above at only 1300) this statement may be considered as tolerably exact; or, at least, cannot be looked upon as *too high*. But why, Sir, have you, at last, fixed on *fifty-six pounds* as the sum received? As you professed to know nothing of the sum received, soon after the transaction, (when every circumstance relative to it must have been fresh in your remembrance) you certainly was at

C

liberty,

English Colonels have not been much inferior in ingenuity to Wartenberg, on a similar occasion; but it is to be hoped that the time is approaching, when our soldiers will no longer resemble *fighting-cocks*, close cut, and trimmed for battle, but have the comfort, in common with the rest of his Majesty's subjects, of having *a whole coat* on their backs.

Memoires de la Cour de Berlin.

liberty, some years after, to mention any sum which either your interest, or ingenuity might suggest. But it would have been more decent, and have carried with it a greater appearance of probability, to have approached, in some degree, towards the truth. But you have heard, no doubt, of a certain steward, who, owing his master a hundred bushels of wheat, was easily prevailed on to take his bill, and write *four score*. You, Sir, have improved on this instance of integrity, not only by taking a step of the same kind unsolicited, but by reducing the hundred, by a more ingenious calculation, to *fifty*. *

BUT did you *really* deliver in the account alluded to, March 19, 1790? I have inquired of

* THE Vicar has taken for his motto the following lines of Pope:

“What right, what true, what fit we justly call,
“This, this is all my care; for this is all.”

THIS puts me in mind of the conduct of the late King of Prussia, who, after the dismemberment of Poland, set up the Prussian arms to denote the limits of the frontiers, with his motto, *Suum cuique*; to which the Poles not improperly added *rapuit*.

of several persons, who pay attention to parish matters, but cannot find one who ever heard of this account, till they saw it alluded to in your late publication. Mr. Stead, the churchwarden, declares that he knows nothing of it, but says that you have paid some money into Mr. Tetley's hands, but he knows not how much, or on what account.

Is this, Sir, a fair, decent, or honourable method of transacting business? If you had any account to settle with the parish, ought not a meeting to have been called expressly for that purpose? And, if influenced either by the suggestions of your conscience, or the more availing fear of passing for a Knave, you were disposed, at last, to restore *any part* of the Public Money, would it not have been prudent, as well as praise-worthy, to have let your penitence and restitution be as public and notorious as your crime? From this circumstance, as well as the account itself, I cannot believe that it was delivered and examined at the time mentioned. Besides, Sir, it consists only of an extract from the former ac-

count of 1788, with the additional article of the *oratorio*; and I cannot think that you would, *a second time*, deliver in the same account, and get this account, *a second time*, inserted in the parish book, for the mean and dishonourable purpose of foisting in an article you were ashamed of, as privately as possible. But Mr. Crosse's method of doing business with the parish is so new and ingenious, and so different from that of his worthy predecessor, that there is no judging, from precedent or example, either what he has done, or what he is capable of doing, to promote his own selfish and interested views.

To give the World some idea of his ingenuity in this line, I shall take a retrospect of his conduct, as far as regards the several accounts which he has, from time to time, laid before the Public.

IN 1787, after repeated solicitation, and with much reluctance, he delivered in his first account, which was judged by the Parish, assembled

sembled in vestry, to be *unintelligible*, as well as *unsatisfactory*.

THIS had not a very fair or honourable appearance. But, what was worse, when solicited, he would not attend the meeting to explain, or justify the accuracy of his accounts. His answer to the respectable personages who honoured the meeting with their presence, was, "That he did not choose to attend, as he was afraid of being *insulted*."

THERE were, however, no grounds for such an apprehension; but his conscience, it seems, had whispered to him what he merited, and he was afraid of being treated according to his deserts. He attended, however, a delegation from this meeting, in the evening; and it was then agreed, as his accounts were both unintelligible and unsatisfactory, and no better terms could be made with him,

1. *That the subscription to the organ, or as much of it as he could get, should be paid to Mr. Crosse.*

2. *That the said Mr. Crosse should pay into the hands of the Governors of Bradford School the clear sum of £ 500 to be placed out at interest, or applied in such manner as they shall direct, for a salary for the Organist.*

3. *That an Organist shall be chosen by a majority of the said Governors, &c.*

MR. CROSSE appears offended at my calling these proposals *his*, and defies me to produce them in his own hand-writing. But the truth is, I never called them his, but copied them *verbatim* from a paper, in Mr. Jowett's hand-writing, beginning with the following words: "*Mr. Crosse's proposals to the Gentlemen, &c. are as follows; which, if approved of, are desired to be signed by them, as he has done.*"

THAT these proposals were made by Mr. Crosse, were written conformably to his direction, and were assented to by him, after they were committed to paper, I was assured by Mr. Jowett, at the time; and this has since been

been confirmed to me by several other respectable characters, who were present at that meeting, against whose testimony neither the assertion or piety of the Vicar of Bradford will have any weight in the estimation of mankind.

I BEG leave, Sir, to put you in mind, that the only reason why these proposals were not signed by you and the company, at the meeting alluded to, was that the day was drawing to a conclusion; that some Gentlemen were at a distance from home; and that it was thought proper that the proposals should be fairly copied, before they were subscribed. The next morning Mr. Jowett waited on you with a copy, which you refused to sign, declaring that you had thought better of it; that you never would part with the money, but would bequeath it, by will, to your successor. This is the account I received, a few days after, from that Gentleman, and this is the account you yourself gave of this transaction, *at the time*; but it seems, as in the matter of the oratorio, you can give a better account

count of a transaction, some years after it has happened, than when the circumstances attending it are fresh in your remembrance.

I BEG leave too, Sir, to put you in mind that, upon your refusal to adhere to these proposals, the Gentlemen alluded to, deliberated whether they should apply to the Court of Chancery for redress. But though the act of injustice was flagrant, they considered it as an object too trifling for the consideration of that court, and were afraid, perhaps, not without reason, that the remedy might arrive too late for the disease. Besides, they were in hopes that the general indignation which your conduct had excited, and the infamy that would inevitably attend it, would bring you back, in a short time, to the path of equity and justice, which you had quitted. But it will give the World no very favourable opinion of the present Vicar of Bradford, that Gentlemen in the neighbourhood, of the highest character for integrity and honour, had it in contemplation to apply to a court of justice to compel this

Clergyman

Clergyman to execute the trust reposed in him with fidelity and truth.

To my complaint "That the Vicar observed that part of the agreement, which suited his own selfish purpose of producing only £500"—he replies, "How could it suit my selfish purpose to give up near £100 and hazard the displeasure of some of the principal families in the neighbourhood?"—But, Sir, you never intended to give up this hundred, or rather fourscore pounds, but have regularly claimed them as your own; and, in support of this claim, you say in your letter to me, in 1789, "That the Gentlemen were unanimous in their opinion, that if you advanced £500 as a fund for the Organist, you ought to have the residuum to help you towards repairing the vicarage; and, moreover, you were to receive the remaining subscriptions, but these you have not yet received to the amount of near £80."*

D

HERE,

* SEE Letter to the Author of Remarks, p. 3.

HERE, Sir, you ground your claim to this money on the very proposals which, you say, you never agreed to, but which, in reality, you had assented to, and violated, two years before. Was I not, then, justified in saying, "That you observed that part of the agreement which suited your own selfish purpose of producing only £500; and that having, on your part, broken the covenant which gave you the overplus, you had no claim, either in law or equity, to the receipt of this sum?"

BUT, Sir, in your note, p. 15, you tell us, "That, according to the proposals, the subscriptions to the organ unpaid, together with all the money that remained over and above the £500 from the sale of pews and the oratorio, was to be given to the Vicar."

HERE are two gross and wilful misrepresentations. To prove this, and to save the Reader the trouble of turning to it, I shall produce the article alluded to.

"THAT

“THAT the subscription to the organ, or as much of it as he can get, shall be paid to Mr. Crosse. That the said Mr. Crosse shall pay into the hands of the Governors of Bradford School the clear sum of £500, to be placed out at interest, or applied in such manner as they shall direct, for a salary for the Organist.”

THE Public will observe that no mention is here made of the *oratorio*, and that not a syllable is said of the Vicar's having the money that remained over and above the £500 from the *sale of pews*. As the money arising from the sale of pews was £742, if the Vicar had been allowed to pay in only £500 of this money, he would have gained, from this single article, for his own use, the sum of *two hundred and forty-two pounds*.

BUT the Gentlemen who conducted this business, however liberal and indulgent they were to him, were not so destitute of understanding, or so regardless of the interests of the parish, as to assent to proposals so flagrantly

selfish and unjust. However, it appears, from the Vicar's account of his own ideas and his own views, that he did not mean to be content with the unpaid subscriptions, (*four score pounds*) which was all the Gentlemen, alluded to, meant to give him, (and to which he had no kind of claim) but actually designed, under cover of these proposals, to appropriate to his own use all the money arising from the oratorio, (above £100, if honestly accounted for) and £242 out of the sum arising from the sale of seats, together with the £80 above-mentioned; in all, above *four hundred pounds*.

A MORE selfish and iniquitous scheme is not, perhaps, to be found in the kingdom, in the whole range of mean, little, parochial politics; and, it is to be hoped, for the honour of religion, never before originated in the heart of a *Christian Minister*. †

BUT,

† I CANNOT help observing how different Mr. Crosse is from the great and good man, whose disciple he professes to be: for if John Wesley possessed a single virtue or good quality, it was disinterestedness, or *contempt of wealth*. But
this

BUT, Sir, however lavish I may be of censure, where it is merited, I shall conceal nothing that does honour either to your integrity or understanding. I acknowledge, with pleasure, that the following year, (1788) after the Gentlemen alluded to had made repeated applications to you by their Attorney, you appointed another day for the delivery and examination of your accounts. You condescended to attend, that day, *in propria persona*, and you appeared at the bar of the Public without any degree either of apprehension or anxiety. It was an awful spectacle to see the Minister of GOD, like the Minister of George the Third, surrounded by his majority, determined, before-hand, to approve his conduct, and vote his resolutions.

BUT

this may, in some degree, be accounted for. It was a maxim with John (and, no doubt, like his other maxims, founded in truth and christianity) "That no man could grow in grace without *fasting* and *early rising*."—Mr. Crosse, I am told, does neither; and, therefore, cannot be expected to reach that height of virtue and moral perfection which distinguished his divine master.

See Memoirs of Wesley, by J. Hampson.

BUT was it, Sir, either honourable, decent, or grateful to collect a body of rude, illiterate manufacturers to insult, out-number, and out-vote those respectable personages whose liberality you had experienced, and whose unmerited indulgence to you, you have repeatedly acknowledged? Besides, these men had little or no concern in the business. The majority of them had been subscribers only of a few shillings, and many of them were no subscribers at all. Of their understanding and ideas of justice we may form a tolerable notion from their acquiescing in the Vicar's declaration, "That as for the money received at the oratorio, he could not tell what it was, if he was to die for it." His subsequent declaration, two years after, "That the money received, on that occasion, was exactly fifty-six pounds ten shillings," proclaims to all the World the folly and stupidity of these men. He prevailed on them, in the first instance, to swallow *a lye*; and, in the second, has exhibited them to the Public as objects of derision and contempt, for sanctioning accounts which
had

had neither reason, justice, or common honesty to recommend them.

BUT, Sir, you tell us, in your pamphlet, with some degree of self-complacency, that these accounts had been entered on the parish books several days *before the meeting*. Is not this is a circumstance (if an additional one was wanting) that tends to awaken suspicion of something unfair and dishonourable? It is customary, I believe, in every parish in the kingdom, and, I am informed, that before you came to Bradford with your innovations and selfish projects, it was usual there, to introduce parish accounts upon separate and detached papers; and, after examination, if approved of, to have them transcribed and entered on the parish book. But you, Sir, with that low cunning which directs all your measures, stole a march on this occasion, and got your accounts recorded *before* they had been examined. In this instance, the Minister of Bradford church did a deed which the Minister of St. Stephen's chapel, with all his omnipotence, has not yet ventured to attempt.

He

He permits his congregation, or, if you will the assembly which he rules, to scrutinize his accounts *pro forma*, and does not consider them as past, or presume to enter them on the journals, till they have received, at least, in *appearance*, the seal of their approbation and assent. †

I OBSERVE,

† THE Reader will, perhaps, ask why the Vicar, who was sure of a majority on this occasion, should, without any cause or necessity whatever, get his accounts, *some days before*, entered on the parish book? To this I can only answer, that this Gentleman, in his pursuit of wealth, has appeared, on many occasions, to be led more by *instinct* than by any kind of ingenuity, or reason.—Apropos of instinct: Mr. Bailly, (the well-known Mayor of Paris) in his *Memoirs* just published, mentions an instance of the sagacity of *a monkey*, well deserving the attention of the Reader.—“Some walnuts being placed within the sight, but beyond the reach of this animal, after several fruitless attempts to get at them, he snatched a napkin from a servant, who happened to pass by him, and, with this, swept them forward till they were within his reach. His contrivance to crack them, by letting a stone fall on them, as they lay on the ground, indicated no small degree of ingenuity. One day this contrivance failed him: it had rained, and, the ground being soft, the walnuts sunk into it; but the sagacious animal soon removed this obstacle, by laying a piece of tile under

I OBSERVE, Sir, that you state the benefactions to the organ, in 1791, to amount exactly to the sum you gave in in 1788. What, Sir, has not a single subscription been received in this period? Out of the several subscribers, whose names stand pledged for above *four score pounds*, was there not *one* who would trust the Vicar of Bradford with his money? They were afraid, it seems, that, in his next account, he might declare, that, with respect to these sums also, "*he could not tell what they were, if he was to die for it;*" and they knew, from experience, if he made this declaration, that the Wise Men of Gotham would receive the voice of the Vicar as the voice of christianity and truth †. And so, Sir, because you cannot,

E

after

der the nut."—I will not compliment Mr. Bailly's monkey with the reason and understanding of a man; but I could point out many instances in which the Vicar of Bradford, though equally *mischievous*, has discovered much less thought and ingenuity.

† That the Organist, however, might be no loser by the Vicar's misconduct, several of the respectable personages who have, hitherto, withheld their subscriptions, because they did not choose to pay them to Mr. Crosse, have regularly

after waiting *above six years*, get into your hands these fourscore pounds, you gravely tell us, that you do not wish for any part of it. The grapes, it seems, are become sour, because the *old fox*, in a state of weakness and debility, cannot reach them.

I TOOK the liberty to observe, (*Remarks, p. 44*) "That when the Vicar, at a vestry-meeting, signified his intention to apply for a faculty to enable him to build and dispose of the galleries, it was suggested by some Gentlemen present, that it would be proper to apply for the faculty in the names of the principal subscribers, as well as his own; that the Vicar acknowledged the propriety of the remark, and promised to do it; and, as an earnest of his sincerity on this occasion, took down the names of the subscribers recommended; that, notwithstanding this declaration, in the face of the parish, and in the house

larly paid the *interest* of these sums to the former. It is not in the power either of TRIM's enmity or ingenuity to produce any thing more injurious to Mr. Croffe's character and good name than this plain matter of fact.

house of GOD, he afterwards omitted the names of the subscribers, and procured a faculty in his *own*."

To this the Vicar replies, "That I procured the faculty, at last, in my own name alone, is true, but not without giving the parish legal notice of my intention." The latter part of this assertion is *not true*; for, though the Vicar did give legal notice of his intention to apply for a faculty, yet no mention was made, in that notice, of his intention to apply for it in his *own name only* *. He seems

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conscious

* NOTWITHSTANDING the Vicar's declaration to the contrary, I suspect that, in this instance, he *did* keep his word, and that he actually procured the faculty, at first, in the names of the Gentlemen alluded to; but finding that, under this faculty, he could not detain the money in his hands, as Mr. Hodsdon, Mr. Duffield, &c. (whose names were in it) would not concur with him in any thing that was either dishonest or dishonourable, he laid aside this faculty, and procured another in his *own name only*. That this was really the case, I judge from the circumstance of his procuring two faculties for the first gallery, from the low cunning that has marked his conduct in every stage of this business, and from his unwillingness to let the faculty al-

luded

conscious of his misconduct, in this instance, by adding, "That, in all public transactions, the *end* is principally to be considered." His end, in all public transactions, has been *money*; and, it must be owned, that, if he could gain his end, he was always perfectly indifferent about the means. But a good man will regard the means, as well as the end, and will never wish to arrive at the latter, but by the road of honour and integrity.

SPEAKING of his treachery and broken promise in this instance, I observed, "That
it

luded to, be seen. I applied to him, in civil terms, for a perusal of it, but did not succeed; though, as a common parishioner, I had a right to know why the public money was expended in procuring *three faculties* to build *two galleries*. But this good man, who will not indulge his dear parishioners with any useful, or necessary information; by way of providing a tub for the whale, is lavish of such communication as is either useless, or nugatory: for, in his letter to Mr. Hardy, by way of supplement to his pamphlet, he says, "That the two first faculties cost 26l. 7s." and adds, "That these faculties cost the more, as it was found necessary to have three Spiritual Court Gentlemen to view the church." Yet, it appears, from his accounts, that the
other,

it gave him the uncontrouled possession of above seven hundred pounds, which he could manage as he pleased, dispose of as he pleased, and account for as he thought proper." The Vicar, alluding to this passage, says, "That I have brought him in *debtor* to the parish above £700." The Reader will observe that this good man is here, as usual, dealing in *falsehood*, for I made no such declaration. My words

other, the third faculty, cost as much as either of these; for the sum stated is 13l. 3s. 6d. which the Reader will observe is exactly the one half of the sum mentioned above. He had the modesty to request Mr. Hardy to communicate this letter to such persons as entertained doubts about the accuracy of the account stated in his publication. But would any man but the Vicar of Bradford, who, from selfish motives, will stoop to any meanness, have requested the Author of the *QUERIES*, who, he knows, regards him as a *Hypocrite* and a *Knave*, to circulate a paper for the honourable purpose of throwing dust into the eyes of his fellow-citizens, and of making him pass for *an honest Man*? As the *Queries*, alluded to, are written with much elegance and spirit, and do honour to the sagacity of the Author, who discovered, soon after his appearance at Bradford, the disposition of the worthy Vicar, and benevolently admonished the inhabitants to be on their guard against his avaricious and selfish designs, they are given in the *APPENDIX* for the consideration of the Public.

words were, that the manœuvre alluded to "gave him the *uncontrouled possession*" of that sum; which was strictly true, as the money alluded to amounted, according to his own account, to 742 l. 2 s.

THE Vicar asserts, p. 17, "That he never did propose to the Organist to take the sum of fifteen pounds for five years," and produces a certificate signed by Mr. Speight, to prove that such proposal was never made.

MR. S. has been asked if he signed the paper alluded to; to which he replied, "That he does not think he ever did; but, if he did, he was certainly *drunk* at the time." Of the latter part of this declaration the Public will, perhaps, entertain no doubt; but they will judge what degree of credit is due to the testimony of such a man, in such a situation. But I allow Mr. Croffe to make what use he pleases of Mr. Speight's drunkenness, or civility, and shall proceed to state my reasons for believing that he actually made the above declaration.

AT

AT the vestry-meeting, March 19, 1788, Mr. Jowett mentioned this propofal, in the prefence of the Vicar, who did not contradict it. Mr. Jarratt, indeed, who on that occafion fupplied the place of Mr. Lifter, and was Mr. Croffe's advocate, with fome warmth defired to know what authority he had for this declaration; and, on Mr. Jowett's filence, politely intimated that *he* was the inventor of this calumny. Mr. Jowett bore with patience this ungenerous and ungrateful treatment from Mr. Jarratt, being unwilling, from a principle of benevolence, to mention the Organift, who, he thought, might hereafter be punifhed by the Vicar for divulging an article of this fecret treaty. A few days after, being at Mr. Hird's, Mr. Jowett complained of the unkind treatment he had experienced, on this occafion, from Mr. Jarratt, which he had the lefs reason to expect, on account of the many good offices he had done that Gentleman and his connections. Mr. Hird replied, that Mr. Jarrat had told him that Mr. Jowett had the information, alluded to, from *Mr. Baldwyn*, who, he (Mr. Jarratt) made no doubt was the
inventor

inventor of the whole story. On this account, as an act of justice to Mr. Baldwyn (who had not at that time even heard of the transaction) Mr. Jowett, with that frankness and plain dealing, which characterized one of the best of men, mentioned in confidence to Mr. Hird the name of the Gentleman who had received the information from *Mr. Speight himself*, and had communicated it to him. For the truth of this narrative I appeal to Mr. Hird, who, I make no doubt, will think with me, that the name of the respectable character, who gave Mr. Jowett this information, if known, would have much more weight with the Public, than either the assertion of the Vicar of Bradford, or the certificate of his drunken dependent.*

BUT,

* I BEG leave to put the Public in mind that Mr. Speight's certificate is dated March 20, 1788, (the day *after* the parish-meeting alluded to) whereas I did not allude to this transaction till June 1790; so that it is evident Mr. Crossie procured the certificate, in consequence of the observation made at the meeting, and not in consequence of my pamphlet, which did not appear till *two years after*; yet, with that candour and regard for truth, for which he is famed, he attributes

BUT, in speaking of the Vicar's proposal to Mr. Speight, I added, "That I knew not how far this treaty had been carried into execution, but I knew it to be a *fact*, that, for three years, terminating in 1790, the Organist had received, annually, no more than *fifteen pounds*." The Vicar has not thought proper to contradict this assertion, though it tends

F much

attributes the story of Mr. Speight's declaration to *me*. I hope Mr. Hird will excuse me for taking the liberty of introducing his name, on this occasion, which a proper regard to my own character made necessary. I really respect Mr. Hird as a worthy and amiable man, who has too much spirit to do an act of meanness himself, and too much good sense to approve of it in another. I sincerely wish I could pay the same compliment, with the same truth, to his worthy partner, Mr. Jarratt, who is one of those *wise men*, who think of the Vicar of the parish, as good subjects do of their king—*That he can do no wrong*; and, therefore, whatever is his conduct, is always prepared to acquiesce in, and approve it. When Mr. Crosse in 1788 declared, "That he could not tell what money he received from the oratorio, if he was to die for it," Mr. Jarratt *believed him*. When he affirmed, in 1791, "That this money amounted exactly to fifty-six pounds ten shillings," Mr. Jarratt *believed him*. Blessed with such a portion of *faith* as this, this good man is as well qualified to be a disciple of Mahomet as of John Wesley.

much to confirm the opinion of the secret treaty. If he wished to avoid the imputation of *fraud and dishonesty*, in this instance, did it not become him to state to the Public, why no better salary was allowed to the Organist, during this period?

THE land, which, he says, brings in *twenty one pounds* per annum, was purchased in 1788, and the sum of fifty-six pounds, arising from the oratorio, (according to his own statement) had been in his hands since the year 1786. What is become, then, of the *overplus* arising from the rent of the lands, and the *interest* of the other sum, during this period? But, Sir, instead of answering these questions, which an honest man, for his own sake, would have been impatient to solve, but which *you*, for obvious reasons, wish to be forgotten, you are pleased to say, "That the Organist may, if he is so disposed, acquire, by teaching music, an income equal to what Mr. Baldwyn receives for teaching the classics, and with nearly the same ease." Mr. Baldwyn is at a loss whether to consider this as a compliment to

to his abilities, or a reflection upon his indolence. If you have discovered any of the latter in his conduct, it is your duty to admonish him of his faults, and, if he disregards your admonitions, to bring him to justice for his offences. But, Sir, you forget that, at one time, *you* were a candidate for Bradford School, and very anxious to acquire a station which you affect, at present, to speak of with contempt. Yet, according to your own account, you were not eminently qualified for that office; for, the first time I had the pleasure of seeing you, you informed me that, for the last twenty years, you had read only *one book*, and that, you added, apparently with some concern, was now become an old-fashioned book†. If, Sir, for the space of twenty years,

F 2

you

† WHEN Mr. Crosse made this declaration, I thought it a gasconade peculiar to himself, calculated to give me an extraordinary opinion of his piety and holiness. But, soon after, I discovered that it was the common cant of the sect, and, I have since learned, that it came, originally, from their divine master; for, in reading the preface to Mr. Wesley's Sermons, in 4 vol. 1789, I found the following remarkable words: "I want to know one thing, the way

to

you had been a total stranger to Greek and Roman literature of every kind, I doubt much whether, after so long a separation, you could have instructed others in these branches, either with credit to yourself, or advantage to them. In my opinion, to read the classics with discernment and taste, and to enable others to form a proper judgment of these master-pieces of human genius, requires a long and familiar acquaintance with the Greek and Roman languages, which can only be acquired by close application and uninterrupted study. I remember, Sir, soon after I came to Bradford, that I saw a letter from the Vicar to a Country Gentleman, in which, apologizing for his design on the Lectureship, he affirmed, "That Mr. Baldwyn got as much for nothing, as he

to heaven. God has condescended to shew us this way. He hath written it down in a book. O give me that book! I have it. Here is knowledge enough for *me*! Let me be *Homo unius libri*." From hence, it seems, that every Methodist (and Mr. Crosse among the rest) wishes to be considered as the reader only of *one book*; and, it must be owned, that the ignorance and want of learning, so conspicuous in the members of this sect, make their claim to this distinction appear no way strange or ill founded.

he had given eleven hundred pounds for." But, Sir, had you had a proper idea of the qualifications necessary to constitute the Master of a Grammar School, you would not have thought that the man who discharges, in a proper manner, the duties of this laborious and important office, acquires a salary for *nothing*. If in any station of life, the labourer may, with propriety, be deemed worthy of of his hire, in my opinion, it is in this. But, Sir, *you* had an eye only to the emoluments of office, and, in your eagerness to embrace the object of your wishes, never thought of the ability which is necessary, in matters of this kind, to give satisfaction †. But, Sir, what is there in the situation of the Master of Bradford

† WHEN Mr. Crosse was a candidate for Bradford School, Mrs. Busfield asked him, one day, what induced him to think of turning *School master*; to which he replied, with much gravity, "that his only motive for soliciting this office was a desire of being more useful to mankind in his generation." This naturally increased the good woman's veneration for this worthy and *disinterested* man. Never, perhaps, were the characters of *Tartuffe* and *Madame Pernelle* better supported than, on this occasion, at Myrtle-Grove.

ford School to excite your *envy*? You behold a Master of Arts, who has been thirty years a Member of the University of Oxford, who, during that period, has continued his pursuit of knowledge, regardless of his health, his interest, or his ease, and is now reaping the fruit of all his labour from a clear income of *seventy-five pounds*. Yet, Sir, he is contented and happy; and this happiness is increased by the reflection that he has done nothing either mean or dirty to increase his income, but that the poor pittance he enjoys is honestly and honourably acquired *. But, Sir, I beg

* *Forte meum si quis te percontabitur ævum;
Me quater undenos sciat implevisse decembres,
Collegam Scotum quo duxit GRENVILUS anno.*

HOR. EPIST. 20, l. 1.

As this staunch hound, which has run with so many packs, or, to speak plainly, has been the supporter of every administration that would employ him, and was an enemy to the coalition only because they would not receive him, is now, by the patriotism and discernment of Mr. Pitt, exalted to the high dignity of *Secretary of State*, it will not, perhaps, be unreasonable to present the Public with a small portrait of this Gentleman, drawn by that ingenious artist, Sir Richard Hill. Besides, as it is the only good thing that
Sir

beg leave to pass from your envy to your *hatred*. The former I expected, the latter I had no reason to apprehend.

WHEN I came into Yorkshire to take possession of an office to which I had been recommended by some of the best as well as the most learned men in this country, I did not know that I had had the honour of having a rival in the Curate of White-Chapel, nor had I ever heard of the name of John Crosse. Even when I paid him a visit at Scholes as Vicar of Bradford, I was ignorant that he had been a candidate for Bradford School, and could not account for the shyness, duplicity, and want of truth I discovered in his conduct and conversation †. Soon after I discovered that I had been

Sir Richard ever said, or wrote, I make no doubt that he will be glad to see it again in print. "If, says the worthy Baronet, I had but twenty shillings in the world, I would give *Dundas* fifteen for his abilities, and four and sixpence for his front; but not the other tester for his *principles*."

Sky-Rocket, p. 19.

† HAVING been informed by Mr. Dickinson, who was, at that time, Vicar of Bradford, that Mr. Crosse had purchased

been his competitor for the School, and saw in all his behaviour towards me a fixed, rooted, and unconquerable aversion, which no civility could soften, nor repeated offers of services and atonement could, in any degree, diminish. I saw plainly that, by accepting the office

chased the living, I waited on him, at Scholes, to give him some account of the state of the vicarage, glebe, &c. Mr. Crosse, after listening to my information, declared, in the most solemn manner, that he knew nothing of the living of Bradford, that it was not his, and that he had no concern whatever with it. On returning home, I was detained at Bierley, by the hospitality of Mr. John Hodgson, who told me, that Mr. Crosse had informed him, *a few weeks before*, that he had purchased the living of Bradford, and meant to reside in the town. "I told him, says Mr. Hodgson, that he was a damned fool for thinking of living among those who would not have him for Schoolmaster, because he was a Methodist; but he means to plague your great folks; I'll warrant they'll find him a thorn in their sides." It would be paying a poor compliment to the respectable characters, alluded to, to suppose that they are more affected by the little, low tricks of John Crosse, than a man of sense would be disturbed by the mischievous ingenuity of *a monkey*. But if Mr. Hodgson meant that the Vicar, on every occasion, would treat these respectable personages with duplicity and falsehood, and endeavour to thwart their designs in every thing that was just, honourable, and praiseworthy, it must be allowed that *John was a true prophet*.

office of Master of Bradford School, I had sinned beyond forgiveness; and nothing but the encouragement given me by the late Lecturer, who thought much better of this man than he deserved, would have induced me to have been a candidate for an office which depended, in a great measure, on his liberality and good will. But Mr. Butler, judging from his own philanthropy and benevolent heart, did not think it possible that a *Clergyman* would continue to hate and persecute a Brother, merely because he had been, accidentally, a candidate with him for the same office †. But Mr. Crosse is pleased to say, "That if Mr. Baldwyn's religious sentiments had been such as he conscientiously could have approved of, he would have been favoured with his support, on this occasion." But what

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is

† MR. CROSSE says, "That Mr. Butler resigned the Lectureship merely to gratify the earnest solicitations of Mr. Baldwyn's friends." This is *totally false*; for no friend of Mr. Baldwyn ever made application to him on this subject. The offer came voluntarily from that worthy man, and he resigned, in consequence of Mr. Crosse's declaration, that he would not oppose the election of Mr. Baldwyn.

is this but sneaking out of obscurity into darkness? Why, Sir, not inform the World what your religious sentiments are, and what you suppose Mr. Baldwyn's to be, that the World may examine and appreciate their respective merits? Why not speak out, and say that you were convinced that Mr. Baldwyn was no *Methodist*, and that, therefore, you thought him unworthy of the Lectureship of Bradford church? There would have been, at least, something manly in this conduct, and it would, no doubt, have given satisfaction to your friends, as it would have shewn them, that you are not ashamed of that peculiar species of religion you profess. But what, Sir, did you then know of Mr. Baldwyn's religious sentiments? He had had the honour, at that time, of preaching but once before the Vicar of Bradford; and, if he remembers right, it was on the following words, *The love of money is the root of all evil*. You disliked, it seems, the subject, and that increased your abhorrence of the man. Soon after, to Mr. Jowett's application in his favour, you replied, "That you could not approve of Mr. Baldwyn's

Baldwyn's being Lecturer, as he was a *Preacher of Morality*." To this I shall only reply, at present, in Dr. Wood's words, "That it is natural for those to dislike morality, who never practise it." ‡

BUT, Sir, at the time alluded to, I wrote to you on this subject, and, with sincerity and openness of heart, in my opinion the brightest ornaments of a Christian, (but which you are a perfect stranger to) I laid before you, without reserve, my creed on this head. When you thought proper to pass censure on my religious principles, in the face of the Public, it would have been candid (as you had it in your power) to have stated what those principles are. I now call upon you to do it; and I here solemnly protest, that by them I am

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ready

‡ An ingenious writer, in an elegant tract lately published, speaking of the Methodists, says, "They set up faith in opposition to a good life, and are constantly making attacks on morality and moral preachers. They disregard justice, honesty, and all the plain duties of man."—The Reader will observe, perhaps, not without some degree of surprise, how fully and completely this assertion has been verified by Mr. Crosse's conduct, on this occasion.

See Review of the Policy, Doctrines, and Morals of the Methodists.

ready to stand, or fall, not only in the opinion of mankind, but in the judgment of GOD. But, Sir, you will not do it; because you are afraid that the intelligent part of mankind, finding these sentiments strictly rational and scriptural, should contrast them with the new-fangled notions and unmeaning jargon of the tabernacle.

OF Mr. Croffe's religious principles the Public may form some opinion from the following remarkable fact. Soon after he came to Bradford, a respectable character, frequently alluded to above, waited on him, one day, at the Vicarage, and remonstrated with him on the *unscriptural doctrine*, he had delivered, the preceding Sunday, in Bradford church. Mr. Croffe, it seems, had asserted, "*that every man's faith is in proportion to his feelings.*" He seemed a little hurt at the remonstrance, but denied, with much warmth, that he had propagated such doctrine, which, he was pleased to say, he abhorred as much as any man. Mr. J. appealed to his discourse, and requested it might be produced. The Vicar made
many

many objections to this; but, at last, very reluctantly produced it. On inspection, a passage was found conveying, in the clearest terms, the doctrine alluded to. Mr. Crosse again acknowledged that it was unscriptural, said, it was *a lapsus linguæ*, returned thanks, with some appearance of gratitude, to the worthy Layman who corrected him, and declared that, in future, no such doctrine should be delivered in Bradford church. *

BUT to return to the Lectureship. You boldly assert "that you never intended to take the

* THE Reader will observe, *en passant*, that, according to Mr. Crosse's doctrine, REASON, which God has given man to direct him in matters of religion, will be here of no use; and that if *a man's faith is to be directed by his feelings*, it will be proportioned, in some degree, to the warmth or coldness of his constitution; that the man, who has received from his Creator a cool temperament of body, or keeps his passions in due subjection to his reason, will have but a poor chance of salvation, whilst men of warm and amorous constitutions, such as Mr. Crosse was *formerly*, and Mr. Atkinson is now, will be the only persons that are sure of receiving a passport that will conduct them, with certainty and safety, to the gates of heaven.—Truth obliges

me

the Lectureship yourself." To this I reply, that in consequence of Mr. Butler's resignation, Mr. Field solicited your interest in my favour; that you declared, without reserve, to that Gentleman, "That you meant to take it *yourself*;" and you added, "that you bought the Vicarage so dear that you ought to reimburse yourself by every means in your power."—These, Sir, are truths; and I am sorry to add that the testimony of the Vicar of Bradford, though a *Clergyman* and a *Saint*, will not, in the estimation of mankind, weigh a feather against the respectable character and firm integrity of Mr. Field. A few weeks after, you told that Gentleman, that having some doubts, whether you could *legally* hold the Lectureship, and wishing to do every thing that was just and fair, you had drawn up a case, on this subject, and had sent it to Mr. Johnson of York,

me to add, that, in this instance, Mr. Crosse has kept his word. This dangerous and heretical doctrine has not again appeared in Bradford church. It has been, since, prudently confined to the weekly assembly of the Saints, at the Vicarage, which commenced soon after, and which, it is probable, the unfortunate discovery, related above, gave birth to.

York, for his opinion; and you added that, when you received it, you would send it to Mr. Field for his inspection. However you did not; either because you would not depart, in this instance, from your uniform practice of *never keeping your word*, on any occasion, either trifling, or important; or, because the opinion, when received, was unfavourable to your views. Yet, you are pleased to ask, whether the design of taking the Lectureship would have been more iniquitous in the Vicar of Bradford, than in Mr. Harrison, who, you say, is both Vicar and Lecturer of Rotherham. As I know nothing of Mr. Harrison, I suppose he holds it *legally*, and consistently with the words of the endowment, which you could not; and that he did not take it, as you intended, for the mean purpose of paying his Curate out of an establishment designed for the maintenance and support of another man. †

BUT,

† LONG before the School was vacant, Mr. Crosse had, by a series of manœuvres, not much to his honour, taken care to secure the Lectureship for *himself*, intending to hold

BUT, Sir, when you found that, through my vigilance and activity, you would not be permitted to add the Lectureship to the Vicarage, you began to consider, how you could get at the profits of the former, without being in possession of the office. For this worthy purpose

hold it in conjunction with the former. He had prevailed on Mr. Leeds, the only surviving Trustee, to pass over his brother, the late Mr. Rookes, whose fortune, family, and respectable character intitled him to this distinction, and to nominate Mr. John Hodgson for the disposal of the Lectureship in conjunction with himself. Mr. Hodgson informed me, that he never heard of Mr. Leeds' intention to nominate *him*, till that Gentleman, one day, called on him, and said, "I have made you a Trustee for the Lectureship, on purpose that you may join with me in giving it to Crosse;" to which Mr. Hodgson replied, with that plain dealing and plain language that characterized an honest heart, "That he'd be damned, if he accepted it on such terms; that he was independent, and would be dictated to by no man living." However he accepted it, and, unfortunately, by the Vicar's purchasing the living soon after, (the School not being to be had) had no opportunity of displaying that spirit and independence he was so proud of. Mr. Rookes considered this transaction as an insult to *him*, but he attributed it (as he told me) to the embarrassed circumstances of his brother, and the mean, sneaking practices of Crosse.

purpose you fixed, with great judgment, on a Brother Saint, Mr. Wood of Hartshhead, who was to be the nominal Lecturer, whilst you received the income for the payment of your Curate. As soon as I found that this *clerical job* (for it deserves no better name) was on the point of being carried into execution, I wrote to Mr. Crosse, stated the dishonour attending a transaction of this kind, and demonstrated to him that, as Mr. Wood had no thoughts of residing at Bradford, and doing the duty of the office, his election, according to the words of the endowment, would be *ipso facto* void. *

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FRUSTRATED

* A transaction which Mr. Crosse had, soon after, with this Gentleman, is worth mentioning, as it does honour to his ingenuity, though it affords no shining proof of *moral honesty*. But, it may be said, in his justification, that morality constitutes no part of his creed, and if a man lives up to what he believes, he is no bad Christian. Mr. Wood and Mr. Crosse had agreed to exchange, for a time, the curacies of Hartshhead and White-Chapel, and it was stipulated that, as Mr. Crosse was to appoint a Curate to the former, Mr. Wood, in case his health would not permit him to serve the latter, should have the same privilege.—Soon after, Mr. Wood's health not allowing him to do the duty, Mr. Crosse thought proper to nominate a Curate to White-Chapel also. Mr. Wood remonstrated on the
impropriety

FRUSTRATED in this manœuvre, Mr. Croffe applied to the GREAT LINCOLNSHIRE METHODIST, Mr. *Knight*; and, after stating that the inhabitants of Bradford were in a deplorable state, with respect to their spiritual concerns (at that time there were but *few Methodists* among them) he earnestly intreated him to assist him in bringing them back from Sin and Satan to John Wesley and the virtues of the tabernacle. To make the bait more tempting, Mr. Croffe offered him the *Curacy* and *Lectureship*; but, from the worldly wisdom, which has, always, directed this Gentleman's conduct, it is natural to suspect that the latter was to be given in payment of the former.

impropriety and injustice of such conduct, and pleaded the written agreement, which reserved to him the nomination of a Curate for White-Chapel; to which Mr. Croffe replied, that he should pay no regard to the agreement, as it was not written on *stamp paper*. Mr. John Hodgson, on this occasion, told him, "That he was a *Rascal*, and, if he did not behave better, he would have his gown stripped off his shoulders." That such language ought not to come from the mouth of a Gentleman, I am ready to admit, but whether it was misapplied, on this occasion, I submit to the judgment of the Public.

former. However, Mr. Knight was deaf to this call. He either considered that the souls of the people of Wintringham were as valuable as those of the manufacturers of Bradford, or did not choose to quit a situation, the profits of which he knew, for the uncertain harvest of another, which might depend on the honour, or liberality of Mr. John Crosse. But, Sir, I must quit the story of the Lectureship; for, to bring it to a conclusion, and give an account of the shifts, doubles, and redoubles, you made in pursuit of this trifling object, would require a volume. I therefore, hasten to another of much greater moment to you, and more interesting to the Public.

You say I have accused you of *Simony*. I certainly have, and do now affirm, in the face of the Public, that if this crime has been committed, since the establishment of Christianity, it has been committed by *you*. I shall not attempt to prove this by inference, deduction, &c. but from your own words. *Out of thy own mouth will I judge thee, thou wicked servant.* In your letter to me, speaking of the

purchase of the living, you say, "That you were employed to negotiate this business with Mr. Dawson, you are neither afraid, nor ashamed to own †" I believe this is the first time that a *Clergyman* had the courage, or assurance to assert, in the face of his DIOCESAN and the Public, that he has actually been concerned in the purchase of a living. It matters not, Sir, whether you purchased this living in the name of another or your own. By your own confession you negotiated for, and bought it; and, what is worse, you purchased it for your own benefit and emolument. Had you purchased it for the support of another, though such conduct would have been highly criminal in a *Clergyman*, it might have been considered, at least, as friendly and disinterested. But conducted, as this matter was, without either secrecy or silence, all the guilt, scandal, and infamy that can possibly arise from a *Simoniacal Contract* seem to attend this transaction. It has no friendly veil to conceal its deformity,

† SEE Letter to the Author of Remarks on Two of the most Singular Characters of the Age, by the Rev. John Crosse, p. 2.

deformity, but stands exposed to the Public eye in all the nakedness of prostitution. I know but one instance of a Clergyman, who ventured to engage in a negotiation of this kind, and that was the unhappy *Dodd*. He offered a considerable sum for the living of St. George's, Hanover-Square, and, no doubt, intended to make the purchase in the name of his *Father*, or Attorney. But, Sir, *Nemo repente fuit turpissimus*. He begun with Simony, and ended with the *Gallows*.—But, Sir, be not alarmed. I mean no more than that one sin is generally the parent of another.

I DO not allude to the management of *subscriptions* and *oratorios*, or the little, fraudulent arts of parochial speculation. I wish, with a solemnity proportioned to the occasion, to call your attention to a subject of the most serious and important nature.

WHEN, Sir, you were instituted to the Vicarage of Bradford, you took the following oath: “*I, John Crosse, do swear that I have made no simoniacal payment, contract, or promise,*

mise, directly, or indirectly, by myself, or by any other, to my knowledge, or with my consent, to any person or persons whatsoever, for or concerning the procuring and obtaining of the Vicarage of Bradford; nor will at any time hereafter perform, or satisfy, any such kind of payment, contract, or promise, made by any other without my knowledge or consent. So help me God, through Jesus Christ†.”—What, Sir, did you take this oath, after contracting with Mr. Dawson, according to your own account, for the Vicarage of Bradford?—You swore, too, that you would not perform, or satisfy any kind of payment or contract made relative to this living; yet, afterwards, paid the purchase-money

† SEE the fortieth canon, in which it is said, that, “To avoid the detestable sin of Simony, because buying and selling of spiritual and ecclesiastical functions is execrable before GOD,” every person, instituted to a living, must take the oath quoted above. The Public will observe that, according to the canon, *buying a living* is Simony. Mr. Crosse has acknowledged that he negotiated the purchase of the Living of Bradford with Mr. Dawson. Such conduct, no doubt, is *execrable before God*; but, by swearing, afterwards, that he did not purchase it, has he not been guilty of a crime which is justly deemed *execrable before men*?

money *yourself*. I submit to the common sense of mankind, whether you have not, in both these instances, been guilty of *wilful and corrupt Perjury*. I do not think that the Father of Simony himself, if he had succeeded in his purchase, and paid the money, would have *sworn* afterwards that he never made it, and that the purchase-money was never paid. This is a refinement in iniquity reserved for the disciples of *John Wesley*, the pious reformers of the eighteenth century.

BUT what does Mr. Crosse say in justification of conduct so singularly daring and nefarious? He quotes an old Act of Parliament, that is levelled solely and exclusively (as far as he has quoted it) at the person who *sells* or disposes of a living. This is surely unfair and ungenerous, because it is an insinuation that, in this transaction, Mr. Dawson only is to blame, and that he only is amenable to punishment. Mr. Crosse seems to rejoice that, though he has trampled upon religion, and passed the bounds of morality, on this occasion, he has prudently paid some degree of attention to his own safety
and

and the laws of his country. For, after telling us that Mr. Dawson's sale of the living makes the institution void, he adds, with some degree of jocularly (because he thinks himself in no danger) "Here is a fair opportunity for Mr. Baldwyn to produce his evidence, and push forward to conviction, and, should he succeed, it is not impossible but that the Minister, when acquainted with his abilities, may reward him with the void presentation." Mr. Baldwyn, Sir, does not wish to thrive by the folly, or profligacy of other men; neither shall his abilities, such as they are, be ever employed to support the selfish politics of Administration, or the no less interested views of Opposition. It is for you, Sir, who have little and sordid views, who have obtained one living *iniquitously*, and hold it, according to your own account, *illegally*, to try if you cannot acquire another by the bounty of the Minister (as Mr. Coulthurst has done) upon terms somewhat less profligate and disgraceful †.

But,

† DR. PRIESTLEY, who has favoured me with a letter upon this subject, observes, "That *Simony* exists in no part of

But, Sir, I leave you to settle the matter of Simony, &c. with your conscience and your Dioceſan, and paſs on to the ſingular manner in which this buſineſs was concluded.

I INFORMED the Public, " That the Vicar waited on Mr. Sinclair and told him, that he was come to pay him for the living of Bradford;

of the Christian world to so great an extent as in this kingdom; and that it is increasing here to a most alarming degree." He adds, "That it could not exist, whilst the People had the choice of their Ministers, but had its source in the *Right of Presentation*, which, he says, Mr. Throckmorton, in two pamphlets, lately published, has clearly proved to have been unknown till comparatively of late years." This sentiment comes, perhaps, naturally from the mouth of a Dissenter, but, degenerate as the age is, I will venture to affirm, that no Clergyman of the Church of England, except the present Vicar of Bradford, would have purchased a living *openly* and *publicly*; negotiated for it *himself*; and, afterwards, had the effrontery to make a written declaration, "That he was neither *afraid*, or *ashamed* of such conduct."

It may not be improper to add, that the living of Bradford having been long *upon sale*, some manufacturers, in the town, who thought that an opportunity was presented of getting

ford; that having said this, he took off his coat, and was proceeding to strip off his waistcoat, when this Gentleman, alarmed at this hostile appearance, asked the reason of such strange behaviour; to which the Vicar replied, that he had *eleven hundred pounds* in cash, sewed up in the back of his waistcoat, and that it was necessary to take it off to come at the several sums it contained." To this the Vicar replies, "That the money, *it is well known*, was not paid to Mr. Sinclair, nor was that Gentleman present, when it was paid, nor was it deposited in the place Mr. Baldwyn mentions." They, who know how expert this Gentleman is in jesuitical distinctions, quirks,

getting money, formed themselves into a society for the purpose of purchasing it: however, when the business was nearly brought to a conclusion, shocked and alarmed at the impiety of *buying a living*, they prudently drew back. Mr. Crosse, however, whose conscience, it seems, was not quite so tender, boldly shot the gulph, in pursuit of his beloved Mammon; and now, neither repenting, or ashamed of what he has done, comes forward with an insinuation, in the face of his Diocesan and the Public, that he neither dreads the censure of the one, or regards the contempt and indignation of the other.

quirks, evasions, &c. will observe that the former account may be strictly true, notwithstanding this contradiction. Mr. Sinclair's *Clerk* may have counted the several fums, and it might not *all* be deposited in the waistcoat, but some part of it conveyed in his *boots, breeches, &c.* But that the former account is accurately and circumstantially true, I have no doubt, not only because no credit is due to the assertion of the Vicar of Bradford, whose constant practice it is, when censured either for his words or actions, to have recourse for his defence to subterfuge and falsehood, but because it was communicated to me by a Gentleman, on whose honour and veracity I can depend. This Gentleman, who is a Member of the University of Cambridge, assured me, that he heard Mr. Sinclair relate this Anecdote to the purport above given, and much to the entertainment of the company, at Colonel Thornton's. I am convinced from long acquaintance with the former of these Gentlemen, that he would not have mentioned the story, if he had not heard it, and, from the respectable character of Mr. Sinclair, I am

sure he would not have related it, if it had not been true.

BUT, Sir, I quit this dull subject, to conduct you to a brighter scene, which may, perhaps, for a moment, make you forget the charms of gold, by recalling to your mind the pleasures and conquests of your youth. I allude, Sir, to that important æra of your life, when you led beauty in chains, and triumphed, with the virtue of a Scipio, over the power and attractions of the *Prussian Princess*.—I communicated the particulars of this singular transaction to the Public in the following terms. The Vicar informed me, “ That he was once present at a masquerade in Berlin (for he was *formerly* no enemy to pleasure) at the end of which, a sister to the late King of Prussia, who had shewed particular attention to him, during the entertainment, signified that she should be glad to retire with him; which he positively refused.” The Vicar does not deny the truth of this relation, but says, “ the principal feature in it is changed; for that the Lady, mentioned by him, was not the Princess
Ann

Ann Charlotte Amelia, youngest sister to the late King of Prussia, but the first consort of the present Monarch, a Lady well known at Berlin, in 1767, for the levity of her manners, and imprudent carriage towards the other sex." The Reader is requested to observe, that this Anecdote was communicated to the Public in 1787. Since that time, it has engaged, in a peculiar manner, the attention of the *beau monde*, and unfortunately reached the ears of the Prussian Ambassador, who expressed much resentment at the circulation of a story so derogatory to the house of his royal master. The Vicar, being informed of this circumstance, and that a vessel was lying off Scarborough, for the purpose of conveying him to Embden, prudently refrained, for the three last years, from visiting that place of gay and fashionable resort. That he may, in future, do it with safety, and that no bad consequences may arise from his indiscretion, (which he seems now perfectly sensible of) he has ingeniously changed, not the features, as he says, but the very person of the Lady he had introduced into this amorous interlude.

That

That the Vicar spoke of *a sister* of the late King of Prussia, I am certain, because he related this Anecdote to me *twice*; once at the Vicarage, when he left me in doubt whether he passed the night with her Royal Highness, and another time at the house of the late Mrs. Armitage, in the presence of Mr. Lister and Dr. Hill. That the Lady, alluded to, was the Princess *Ann Charlotte Amelia*, I admit was a conjecture of my own. She was the only sister of the late King, who was, at that time, unmarried, and I thought her intrigue with Baron Trenck and others, made the Vicar's account of her conduct, though somewhat extraordinary, no way improbable. But, Sir, I allow you to say, that the Lady, in question, was consort to the present King, not only because it may be a matter of policy, at present, but because, it appears, from some late transactions, that the further distant you are from any event, the more capable you are of giving an account of the several particularities and circumstances that attended it.

BUT

BUT the Public will ask, how came this Princess, surrounded, as she was, by the numerous and obsequious gallants of a court, to fix her eyes on John Crosse? Must there not have been some levity in *his* manners, and some imprudence in his carriage towards the other sex, that attracted the attention of this intelligent and discerning Princess? It is with pleasure I inform the Public (and I hope it will be considered as a proof of my candour) that there are no grounds for such a supposition. The Vicar, it seems, appeared, at the masquerade, in the dress and character of *Harlequin* (the latter of which he has not yet totally laid aside) and, by the gracefulness of his person, and the agility of his motions, made an impression on the tender heart of the young Princess, who was impatient to become his *Columbine*. She, therefore, according to his own account, proposed to him to retire with her. Whether the gallant offer was accepted, I know not; but am inclined to think that her Royal Highness, on this occasion, was not disappointed. The Vicar had, a few years before, distinguished himself much by feats
of

of gallantry, and had performed the part of *Young Philpot** in the city, with a degree of spirit and propriety that strongly recommended him to the attention of one sex, and had made him the envy and admiration of the other. It is not, therefore, probable that he resisted a bait so tempting in itself, and so well calculated for the man of pleasure and dissipation. But however this may be, it will, no doubt, be recorded in the annals of Bradford that the town had, once, the honour to possess a Vicar, who, by the elegance of his person, the gracefulness of his deportment, and the seducing sweetness of his speech, engaged the attention of her Serene Highness, consort to Prince Frederic William, afterwards King of Prussia, and was earnestly solicited by that blooming and beautiful Princess to share the honours and pleasures of her bed. Some pious hand, perhaps, will add (if *Methodism* continues to flourish and abound) that this good man resisted the temptation with a fortitude and resolution worthy of a Christian; and, on this occasion, acted

* SEE the Citizen, a Farce in two acts, in which Young Philpot figures away in the character of a *London Prentice*.

acted a part which neither *Solomon* or *Samson* were able to perform ; the wisest as well as the strongest man having been found too weak to resist the power and influence of beauty. *

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I BEG

* As the Inhabitants of Bradford will naturally wish to know something more of a Princess, who was an admirer of their worthy Vicar, and generously made him a tender of her person, the following account of this extraordinary Lady is added to gratify their curiosity. This Princess was Elizabeth Ulrica of Brunswic Wolfenbottle, who was married to Frederic William, then Prince of Prussia, in 1764, when she was only *thirteen*. Mirabeau, in his Memoirs of the Court of Berlin, says, she was handsome, lively, and innocent; that she preserved an irreproachable character till 1766, when the prolific virtues of the Prince being doubted (as she had no child) it was proposed to bestow *a lover* on the Princess. The care of chusing a proper person, it seems, was left to her brother the Duke of Brunswick, who fixed upon *M. Von Edelsheim* for this important undertaking. Mirabeau adds, that when he was at Berlin, in 1786, the Margrave of Baden, with great judgment, sent *Edelsheim* as his envoy, to congratulate Frederick William on his accession, and that the Monarch himself, when he saw him, could not forbear laughing.—How far the young Princess deserved pity, or punishment, in her singular situation, I pretend not to determine, but make no doubt the Reader will hear, with pleasure, that she was released in 1786, after a confinement of *eighteen years*, and an addition made to her
income

I BEG leave now, Sir, to lead you from these gay scenes of gallantry and amusement to the less pleasing, but necessary business of the tabernacle. In a late pamphlet I observed, "That when Mr. Atkinson applied to the Chancellor for the Vicarage of Bingley, his Lordship took notice of the report of his being *a Methodist*, which that Gentleman solemnly denied;

income of 12,000 dollars. By this act of clemency and generosity, the King, in some degree, made an atonement for his own gallantry. He had long neglected his *present Queen*, had had several natural children by different mistresses, and was, now, after a siege of *three years*, about to reap the fruit of his labours, by the capitulation of *Mademoiselle Vofs*.

THEY who know what a fool Mademoiselle made of him, before she would condescend to be his bed-fellow, and accept the title of *Countess of Ingelheim*, will never think of this Monarch without *laughing*. I conclude that the Countess still preserves her influence and honourable station, as I learn, from the public prints, that her *Brother*, M. Von Vofs is, at present, one of the King's Ministers. It may not be improper to add, that the Princess Frederica of Prussia, who is said to have engaged the attention of the Duke of York, is the daughter of his *first Queen*, and was born in 1767, the year! before her mother was confined.—For some curious anecdotes of the gay and *amorous Frederica*, see the *Memoirs* alluded to above.

denied; that soon after, in consequence of Mr. Atkinson's application, the Vicar of Bradford sent him a certificate signed by himself and others, to the following purport: "Whereas certain uncharitable and ill-disposed persons, to injure the character of the Rev. Wm. Atkinson, have maliciously propagated a report that he belongs to the sect called *Methodists*," &c. To this Mr. Crosse is pleased to answer, "That it is notorious that Mr. Atkinson never applied to him for any certificate, or testimonial whatever; nor did he set his name to any such instrument." What Mr. Crosse means by its being *notorious* that Mr. Atkinson never applied to him for a certificate, I know not; but I know that it is a tenet of the sect to deny anything, however *notorious*, that is disgraceful or injurious to the interest. That this falsehood (as Mr. Crosse is pleased to call it) was not forged by *me*, is known to every respectable family in the town of Bradford. I heard it in all companies, found it generally believed, and never met with any one, though it was much the subject of conversation, that ever called the truth of it in question. I found it too in circulation among Mr. Atkinson's friends, who

lamented that it did not answer the benevolent purpose for which it was designed †. But Mr. Croffe says it was forged by me, "To pour contempt and infamy on two Brethren in the Ministry." I freely own that, after the many proofs Mr. Croffe and Mr. Atkinson had given of their attachment to the religion and interests of the tabernacle, such treatment of the Methodists would have been a little strange and unaccountable; but I cannot think that it tended so much as many other parts of their conduct to bring them to infamy and contempt. Mr. Croffe seems to think that to treat the Methodists with disrespect is one of the greatest possible sins; and, I make no doubt, would rather actually be guilty of the crimes of *Fraud*, *Simony*, *Perjury*, &c. than be even suspected of want of regard either for the honour or interests of the tabernacle.

† It was said that Mr. Croffe, having drawn up and subscribed the certificate, alluded to, sent it to the Vicar of Calverley, who also signed it. I hope Mr. Faber, whom I really respect as a Gentleman and a rational Divine, will excuse the liberty I take in mentioning his name, on this occasion: I do it, in hopes that this circumstance may lead to a discovery of the truth.

tabernacle. As a proof of his being stedfast in the faith, and to shew the saints that he has not, as has been wickedly reported, apostatized, in any degree, from Methodism, he has taken this opportunity of propagating some of their favourite and most interesting tenets. You think, Sir, it seems, that the People of Bradford are so profligate, and in so forlorn and desperate a situation, with respect to their spiritual concerns, notwithstanding the instructions they receive in the regular service of the church, the friendly admonitions they are favoured with, in the nightly meetings of the Saints, both in that holy place and the Vicarage, that it is necessary to give them a word of advice, both in season, and out of season. But, Sir, you had a further view in your religious exhortations, on this occasion. You were in hopes, no doubt, that your dear parishioners would not suspect that a man, who had so much religion in his mouth, could have any fraudulent or mischievous designs in his heart. I shall say nothing of the impropriety of mixing sacred matters with your own profane and secular concerns;

concerns; but shall proceed, at present, to consider those *peculiar sins*, which, with an earnestness, proportioned to their enormity, you warn your dear parishioners to flee from. These, it seems, are *Card-Playing, Dancing, and Theatrical Amusements*. Mr. Crosse introduces his observations, on these important subjects, with the following address to his parishioners: "I am sensible that to speak or write against these established modes of killing time and spending money, is worse than heresy, and little less than high treason; yet as I perceive great damage likely to accrue to your spiritual concerns from an indulgence in these vanities, I must, at all events, warn you against them, and thereby *deliver my own soul*." He then proceeds to point his artillery at

CARD-PLAYING.

WITH respect to card-playing, the Vicar says, "That not to mention the waste of time, and other evils incident to this bewitching diversion, I affirm it is *a positive breach of the*

the tenth commandment; for all card-players covet, or desire to win their neighbour's money, and GOD enjoins us not to covet, or desire any thing that is our neighbour's." And this comes from Mr. Crosse, who has not only coveted or desired the money of other people, but has, for several years, unjustly detained it, and employed every manœuvre, that either craft or avarice could suggest, to secure it to his own use. I beg leave, *en passant*, to put him in mind of the words of an old-fashioned book, which, I am sorry to say, he never regards further than is compatible with his own selfish and worldly views. "*Thou Hypocrite*, pull out the beam out of thine own eye," &c.

BUT, Sir, do you think it impossible for men of sense, education, and fortune to sit down to cards without a mean desire of acquiring money? You judge, in this instance, I fear, from your own selfish disposition; and, because, in every transaction of your life, you have had an eye to your own interest, you attribute the same honourable design to others.

You,

You, indeed, never play, and, probably, do not, because you are afraid of *losing*; and, because you have fortunately discovered means of acquiring wealth, without exposing your own to any degree of risque or danger. But, Sir, had you mixed with *Gentlemen* in the town or neighbourhood of Bradford, you would have seen in their conduct, on such occasions, nothing either mean, low, or avaricious. You would have seen them pay money with the same alacrity and chearfulness with which they received it; and, what would have surprized you more, you would have seen nothing of that disappointment, vexation, and misery, which you, judging from your own feelings, suppose must necessarily attend the loss of *a few shillings*. I beg leave to add, that *my* opinion on this subject is, in some degree, worthy the attention of the Public, from the following circumstance. Having passed the greatest part of my life in a part of England, where this amusement is never introduced, I came into Yorkshire, not only perfectly ignorant of cards, but with some degree of prepossession against them. From the manner,

ner, however, in which this amusement was conducted in the town and neighbourhood of Bradford, I soon discovered, that it was not only perfectly harmless, but even attended with good and salutary consequences. I observed that cards were used to check the circulation of the glass, and, thanks to this reasonable interruption, company generally separated in the same cool and rational state, in which they assembled. And it is with pleasure I assert, that in the space of seven years, notwithstanding the hospitality and love of society that prevails in the town and neighbourhood of Bradford, I never saw a Gentleman in a house, where cards were introduced, approaching to a state of folly and intoxication. In the county of Salop, where cards are never introduced among *Gentlemen*, the bottle generally circulates till the company departs: this frequently occasions some small deviations from the good rules of sobriety and discretion. To remedy this disorder, in my trips to the South, I have occasionally recommended cards; and have, sometimes, succeeded in getting them introduced, to the

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benefit

benefit of my own poor head, as well as that of others. For such conduct I make no doubt Mr. Croffe and the other Gentlemen of the tabernacle will consider me as an heretic and an infidel; but I shall never think myself badly employed in making use of any means, however trifling, to prevent immorality, and preserve the health of my fellow-citizens. And I beg leave to add as my serious opinion, (if a serious opinion can be given on such a subject) that if cards were introduced, in all companies, when Gentlemen have drank half a pint, or, if you will, a pint of wine, they would contribute, in a great measure, to prevent intoxication and vice *. But, Sir, I have some what to say in behalf of the amusement itself; and, as I do not play myself, I cannot be suspected

* I DINED once with the Vicar of Bradford, and acknowledge, to his honor, that there is no occasion for introducing cards, to prevent intoxication at *his* table. The company consisted of four Clergymen and two Ladies. After feasting plentifully on goose and goose-pye, we finished, in the space of two hours, *one bottle*; and though we sat together till past seven in the evening, no other bottle appeared, to the great disappointment and mortification of the *Clergy*.

pected of partiality or attachment. I consider the man, who plays the game of *Whist* with temper and ingenuity, as innocently and honourably employed, as if he was playing on the violin, or solving a proposition in Euclid *. The chance of getting or losing a few shillings will have no other effect on a *Gentleman* than to keep awake his attention, and put him upon exercising his memory and ingenuity. To this picture of social pleasure I beg leave to add, by way of contrast, the Vicar of Bradford, sitting in solitary selfishness, calculating what is to be got by the prudent management of a *subscription*, or the profitable, but unknown receipt of an *oratorio*.

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BUT

* I HAVE introduced the *violin*, because I have seen one hung up in the Vicarage, and conclude, from thence, that the Vicar, occasionally, amuses himself with this instrument. To this I have no objection. *Trahit sua quemque voluptas*. But ought the man, who lays aside the grave deportment of the Divine for the light employment and unseemly attitude of the *Fiddler*, to declaim, with acrimony, against his parishioners, who, with much less indecorum, join in the silent gravity of *whist*, or engage in the unceasing, but harmless loquacity of *quadrille*?

BUT why, Sir, admonish, in this public manner, your parishioners against the sin of card-playing? The World will conclude, from the fervour of your admonitions, that the people of Bradford consist chiefly of *Sbarpers* and *Gamblers*. But, Sir, you have no grounds for such an insinuation; and I can assert, with truth, that card-playing prevails, at present, to a less degree, in the town of Bradford, than in any part of the West Riding. I know no reason that *you* have for writing, or Mr. Atkinson for preaching against card-playing in the town of Bradford, unless it is to insult a worthy and venerable woman, who, sometimes, indulges in amusements of this kind. But, Sir, I will venture to affirm, that there is not one of your dear parishioners, even of those who most admire your piety or your principles, that would not rather take this good woman's chance of going to heaven than that either of the Vicar, or his Curate *.

DANCING.

* MR. ATKINSON, whenever he speaks of cards, adopts the language of the text, and politely stiles them the *Devil's Books*; yet they are books which his Brother frequently consults

DANCING.

ON this head the Vicar tells us, "That promiscuous dancing is a heathenish custom, that it lets loose the reins of wantonness, is a great incentive to uncleanness, an enemy to chastity, and a recreation unworthy of rational creatures; that the usual concomitants of it are drinking, foolish and frothy talk, immodest postures and gestures; so that to plead
for

consults both before and after dinner, and which, to judge from his play and his practice, he is, at least, as well acquainted with, as either *Burn's Justice*, or *Blackstone's Commentaries*.

WHAT I have said above to the Vicar, I now say to his Curate, Mr. Atkinson. Ought the man, who assumes the dress and character of the *Sportsman*, engages in the amorous expeditions of the *Sailor*, or the worldly occupation of the *Printer*, to rail at his fellow-citizens, who partake, now and then, of the harmless and much more decent amusements of the card-table? But this man, as well as his master, sometimes forgets the words of an old-fashioned book, *Physician, heal thyself*.

for it, is to plead for an accumulation of *sins* and enormities."

I JUDGE, Sir, from your picture of dancing, that you never were in an assembly of this kind, where any regard to decency or decorum was observed. It is well known that, in your youth, you were a constant attendant on *city bops*; and from these, which generally terminated in an assignation, or bed-fellow for the night, you seem to have taken your ideas of our present assemblies. But, Sir, in this instance, you valiantly march to battle, because you know that there is no enemy in the field. The town of Bradford has no assembly of this kind. The rebellion of a few, hot-headed, and inconsiderate youths induced our amiable *Queen* to resign the reins of government; and as with her arose, so with her disappeared the splendor and respectability of this establishment †.

BUT,

† I WILL not say of our late gracious Queen what Mr. Burke has said of another, who, in every thing that is amiable and praise-worthy, is far her inferior; but I beg leave
to

BUT, Sir, whilst this assembly subsisted, it was conducted with order and regularity. There was nothing appeared in it that either religion or reason could disapprove; and, I will venture to assert, that the Vicar of Bradford, in all the beauty and vigour of his youth, might have walked through the room, without being solicited by a single Lady to *withdraw*. In the Prussian Princess you found an easy conquest, because you met with a woman accustomed to the pleasures and luxury of a court; but, Sir, in the Ladies of Bradford you would have discovered nothing but politeness, delicacy, and innocence*.

BUT,

to add, what I am sure no one, who experienced the blessings of her reign, will deny, that she discharged the duties of her high station with ease, dignity, and condescension. In every thing she seemed to consult the ease and convenience of her subjects more than her own pleasure or gratification; an encomium, which, I am sorry to say, can be bestowed, with truth, on few Sovereigns.

* THE Vicar tells us in a note, that, in former times, men and women danced *apart*, without mixing with one another: this he seems to approve of; but might not this be

BUT, Sir, do you imagine that the assemblies of LEEDS are attended with *foolish* and *frotby talk*, *immodest postures*, &c.? If you do, you entertain a very unjust and scandalous opinion of the respectable personages, of both sexes, who frequent those assemblies. Your friend, Doctor Hamilton, who is justly considered as the *Luke* of Methodism (being both Apostle and Physician) will inform you that these meetings are conducted with the strictest propriety, order, and decorum †. But it is not,

be productive of a passion much worse than that which he deprecates? It might, perhaps, bring again into fashion the charming, but *unnatural* song of

Formosum pastor Corydon ardebat Alexim.

† DR. HAMILTON, I believe, is the first Gentleman of Scotland, who has quitted the grave practice of the kirk for the light quackery and mountebank tricks of the tabernacle. But the church of Scotland, according to Mr. Dundas, is founded on a *rock of poverty*; and, therefore, the hungry Presbyterian of the North (I use his own words) flies from her to fatten and to frolic in the better pastures of the South. Besides, Methodism is a new and improving trade; and Mr. Dundas has shewn his countrymen that a *prudent man* will, occasionally, conform to any religion.

But

not, Sir, in *public assemblies*, in which the good sense and manners of the age will permit no violation of decency, but in the houses of Clergymen, which are converted into places of *rendezvous*, for the accommodation of both sexes, and where a Gentleman (famed too for his prowess and virility) has been indulgently

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But though the Doctor has descended to the care of the body, he does not neglect the spiritual and more important part of his fellow-creatures; for he, occasionally, appears in the Meeting House in Leeds, in the character of a *Methodist Preacher*, and contributes much, by extempore effusions, to confirm the disciples in the faith, and increase their veneration for John Wesley. The World, no doubt, will be surprized at hearing of a Physician turning Methodist Preacher, or rather of a Methodist Preacher turning Physician. But when they consider the rapid progress Methodism is making in Leeds, and that the members of this sect consider it as a pious act to employ a brother, they will observe that it is an act of policy as well as benevolence to unite, in one person, the *Doctor* and *Divine*. It must, however, be acknowledged, that to support the two characters, with equal propriety and success, requires extraordinary abilities; for, in my opinion, the pupil of Hippocrates differs as much from the disciple of John Wesley, as the dignity of *Cato* is removed from the low tricks and bare-faced ingenuity of *Scapin*.

See the Cheats of Scapin, a farce.

left *solus cum sola*, that prevail frothy talk, immodest postures, and jesting, which is not convenient. You, Sir, have permitted these practices in your own house; but it was to promote the amusement and worldly interest of a Brother, and, therefore, is justly considered by the Saints as an act of charity and benevolence*.

THIS

* RIDICULOUS as the notions of the Methodists are upon these subjects, the mischief they have done in the West-Riding, particularly among the fair sex, is inconceivable. I shall mention a remarkable instance well known to the inhabitants of Bradford. A young Lady, who was beautiful and innocent as an angel, sometimes indulged herself in card-playing and dancing; in the latter of which she particularly excelled. On hearing from the Methodists that these were *sins*, and reflecting that she had long been engaged in a sinful course of life, she became grave, lost that sprightly cheerfulness which was wont to enliven the happy circle of her friends, and bid adieu, for ever, to the pleasures of society. Mr. Atkinson, indeed, touched with pity for her situation, offered to conduct her from this gloomy scene to the enjoyments of elysium, to a life of dalliance and joy. He benevolently offered *himself* for her amusement and gratification; but, strange to tell, the gracious offer was *rejected*. Mr. Atkinson, however, bore the disappointment with patience and resignation, consoled by the poet's admonition,

Invenies alium, si te hic fastidit Alexis.

THIS worthy Divine next proceeds, in the true spirit of the tabernacle, to attack

THEATRICAL ENTERTAINMENTS.

“Is the sight of a comedy, he exclaims, likely to make you more crucified to the World? Is your love to GOD so hot, that it needs an *extinguisher*†?”—But, Sir, is this the language of sober, rational piety, or ought the love of GOD to be spoken of in this strange and irreverent manner?—He goes on in the same charitable strain exclaiming,—“Have you not observed it? Have you not taken notice, how men and women, who had

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† MR. CROSSE, in his usual, sneaking way, half ashamed of the doctrine he inculcates, gives us these words as quotations from *others*; but, as he introduces them in support of his sentiments on this subject, they may justly be considered as his *own*. And, for what I know, they may be his own; for I know nothing more of the respectable personages, to whom he attributes them, than that *Cornelius Agrippa* has written on the *Black Art*, (which Mr. Crosse has probably studied under him) and that *Horneck*, the other object of his veneration, was placed in the *Dunciad*, by *Pope*, for his impudence and fanaticism.

some zeal for religion and very pious inclinations, how their zeal hath decreased on frequenting these houses? How flat they are grown in their devotion? How slovenly and superficial in GOD's service? Consider then what you are doing who plead for these anti-christian fooleries, and whether you are not, in reality, *Factors for Hell?*"

BUT, Sir, is this speaking, either with propriety or decency, of public amusements sanctioned by the Legislature, and not, unfrequently, honoured with the presence of our gracious Sovereign? Whatever foibles this Monarch may possess, (for Kings are no more immaculate than other men) I believe his *piety* was never called in question. His patriotism, too, Sir, far from being endangered, will be improved by exhibitions of this kind; for I make no scruple to affirm that the British Theatre is *A School for Kings*, which, if duly attended to, will make them the friends, instead of the enemies of mankind. I have seen our gracious Prince warmed even to emulation by the mild virtues of a *Tamerlane*, and
exulting

exulting, with heart-felt joy, at the downfall of a Monarch, whose duplicity and unfeeling heart rendered him the scourge, and not the father of his people. I have seen too the beautiful *Princeesses* lamenting the indiscretion of the amorous, but lost *Calista*; and, as it is not likely that *all* these Royal Virgins will taste the pleasures of virtuous, wedded love, is it not an act of piety, as well as prudence, to let them behold, in time, the sad consequences of lawless and ungoverned passions?

PERMIT me, Sir, to say that even *you*, elect and illuminated as you are, might make some addition to your stock of piety by the seasonable admonitions of the Theatre. A proper representation of the *L'Avare* and *Tartuffe* would, probably, contribute more to cure you of two odious and dangerous disorders, than either the exhortations of the Moralist, or the more interesting doctrines of Christianity.—The former you profess to disregard; and the latter, however fluently they descend from your lips, have not yet appeared, in any degree,

degree, to influence either your life or conversation. †

BUT, Sir, not content with representing our Theatres as "open flood-gates to sin,"
you

† THE Vicar of Bradford, in some *traits* of his character, much resembles the present King of Prussia. The King is at the head of a sect intitled the *Illuminated*; and, so late as June last, issued an edict, by which he orders all officers under government to attend church twice every Sunday, and confess twice a year. The Vicar is at the head of a sect, of the same nature, in the West-Riding, and earnestly exhorts those, who are under his spiritual government, to be regular and fervent in their devotions. Yet the former is constantly and anxiously employed in procuring women to gratify his appetite; and the latter is no less seriously engaged in gratifying his ruling passion, the love of money, without any regard to the equity, or injustice of the means. It is certainly laudable in these great personages, however indifferent they may be about their *own salvation*, to promote, as far as is in their power, the future happiness of those committed to their care.

YET a small portion of *example* might, perhaps, in these matters, be more efficacious than either edicts, or exhortations. But allowance must be made for human infirmity, as well in *Priests*, as in Princes. It is, undoubtedly, less irksome and unpleasant to give good advice, than to follow or adopt it.

you forbid us even to read dramatic compositions, because they abound, you tell us, with *obscenity* and *lust*. That some of our old comedies abound with obscene allusions cannot be denied; but I know no composition, of this kind, that has been published for the last twenty years, that is liable, in any degree, to this imputation. Our tragedies, far from being disgraced by exhibitions of lust, in general, breathe a pure and disinterested love; and many of them, by their pathos and sublime morality, contribute

“To wake the soul by tender strokes of art,

“To raise the genius, and to mend the heart.”

BUT, Sir, the most licentious of our plays, *The Beggar's Opera*, has not a sentiment, or a song so lewd and immoral as some part of Mr. Atkinson's Poetical Essays. His *Lucy* is far more wanton than Macheath's, and, by soliciting kisses, and calling aloud for embraces, far outdoes his yielding, but not immodest Polly, who thought it indulgent enough, on certain occasions,

occasions, to remain passive and unresisting*. But why, Sir, say a syllable to the inhabitants of Bradford about Theatrical Entertainments? *They* have no Theatre; and therefore whatever may

* BUT Mr. Crosse, who cannot bear lasciviousness from the pen of a Layman, or the mouth of an Actor, does not seem to disapprove of it in a *Clergyman*; for, on the death of Mr. Richardson, whose piety and pastoral care had much endeared him to his parishioners, he thought proper to bestow the Curacy of Howarth on Mr. William Atkinson. But the greater part of the income being, unfortunately, at the disposal of the inhabitants, they did not choose to be distinguished from every parish in Great Britain, by the singular felicity of possessing a Clergyman, who was better known for his adventures as a *Sailor*, and his occupation as a *Printer*, than either his talents as a scholar, or his serious deportment as a divine. Besides, the people of Howarth are a shrewd, sensible, discerning people; and, it is probable, as they had heard of Mr. Atkinson's declaration, "That he could prevail on any woman, *in two hours*, to submit to his embraces," that they were under some apprehension (if he should come among them) for the chastity of their wives and daughters. That this was really the case, appears from the objection made by some of the inhabitants, that he was *not married*; for they seemed to think, according to the expressive language of the Vicar, that if he had had, at that time, an *Extinguisher* for his love, it would have been neither so hot, formidable, or alarming.

may be their inclinations, cannot indulge much in amusements of this kind.

BUT, Sir, I am aware of your design, and acknowledge your ingenuity. You are advancing, by a side wind, to the attack of Halifax and Leeds, which I know you consider as the *Sodom* and *Gomorrab* of the West-Riding. But I hear, with pleasure, that you begin to entertain hopes of the salvation of the former, from the pious exertions of Mr. Coulthurst; but still feel a painful anxiety for the latter, for want of the strenuous and *Vicarial interposition* of Mr. Miles Atkinson. Had that Gentleman been elected Vicar, I agree with you that a revolution in manners would have taken place in the town of Leeds. The card-tables would have been broken, the assembly-rooms shut, and the *Factors of Hell*, Mr. Wilkinson and his ungodly crew, would have been banished for ever. The three Vicars, or, if you will, *the three Black Crows*, would have reigned triumphant, and, under the auspices of John Wesley, would have formed a triumvirate to check the progress of morality and rational

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religion,

religion, and to extend the gloomy influence of fanaticism and superstition *. But, thank Heaven and the integrity of the electors, the Vicarage of Leeds was not to be *purchased with money*, nor was it at the disposal of the Minister, to be given as the reward of *electioneering ingenuity*. The electors had too much veneration for the mother church to suffer it to be converted into a *conventicle*, and too much regard

* THE following instance of superstition is worth the Reader's attention, not only as it shews to what a state of ignorance and folly it reduces the human mind, but as it will give him an idea of the state of religion in *Spain*, in the eighteenth century. "The companies of insurance, in the last war, having each its favourite Saint, such as *San Rammon de Pena Forta*, *la Virgen de la Merced*, and others, associated in form, by the articles of partnership, and named in every policy of insurance; and having allotted to them (*the Saints*) their correspondent dividend, the same as to any other partner, they concluded that, with such powerful associates, it was not possible for them to suffer loss. Under this persuasion, they ventured, in the year 1779, to insure the French West Indiamen at fifty *per cent.* when the English and Dutch had refused to do it at any premium; and, indeed, when most of the ships were already in the English Ports."

Townsend's Journey through Spain in 1786 and 1787.

regard for the health and welfare of their fellow-citizens to deprive them of those innocent relaxations, which smoothe the brow of care, and make a return to the labours of industry less irksome and uncomfortable*. They have, therefore, elected a Vicar, who, to the character of a rational Divine, unites the accomplishments of a scholar, and the liberality of a Gentleman. His doctrine and *example*, Sir, will

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lead

* THE liberality with which these Gentlemen, and others, subscribed 1000 l. for the benefit of Mr. Miles Atkinson, to enable him to bear with patience and resignation the disappointment he experienced in not having the Vicarage of Leeds, does them great honour; but it shews plainly that they choose rather to give *one thousand pounds* than be under the government of an arbitrary and despotic Priest. The money was certainly judiciously and benevolently expended, as it has continued to the inhabitants those innocent and rational enjoyments, which they would not have been indulged in under the reign of Papal tyranny and fanaticism; for Methodism is now what Popery was a century ago. It is somewhat extraordinary, and worthy the attention of the Public, that, as the Catholic religion is advancing forwards, and approaches nearer and nearer to Protestantism and to scripture, Methodism, by a retrograde motion, is going backwards to folly and superstition.

lead his parishioners from earth to heaven, without depriving them, on their journey thither, of those comforts and accommodations, which Providence has not forbidden, and which tend to make the road through life less wearisome and unpleasant. *He* has no design on their property, no fordid passion to gratify; and, therefore, will not, because disappointed in his views, rail at his parishioners in the language of Billingsgate, or, uncharitably, consign them to ruin and perdition. He will not quit the precepts of morality, or the more important doctrines of Christianity, to regulate a *card-table*, or settle the *etiquette* of an assembly-room, but will leave this honourable employment to those busy, meddling, presumptuous Priests, who, not satisfied with enforcing the written orders of the Deity, take the liberty of adding to them commandments of their *own*; and, because they are incapable of distinguishing themselves by their learning, or any honourable accomplishment, endeavour to do it by an attachment to *trifles*, which have no influence

influence either on the welfare or the salvation of mankind *.

HAVING now considered the three great sins of the tabernacle (which happily for mankind are not those of the *bible*) I proceed to matters of much less consequence, but which I ought not to disregard, because they were benevolently

* ONE of these wise men, Rowland Hill, the grand master of the foundery, whom Mr. Crosse considers as a Saint of the first magnitude, has lately published a flaming invective against the amusements alluded to.

HIS argument *ex absurdo* is equally new and ingenious. He cries out, "Who ever heard of a manual of prayers adapted to these occasions? Who ever heard of a prayer before going to a Play, a prayer before Dancing, or a prayer before sitting down to a Card-Table?" He might have said to the Vicar of Bradford, "Who ever heard of a prayer before going to a *Masquerade*?"

TRIM does not know who has heard of such things, but he has frequently heard, and with no small degree of pleasure, as it affords an additional proof of his piety, that on the anniversary of the Berlin Masquerade, the Vicar offers up a solemn thanksgiving for his wonderful deliverance, on that memorable day, from the power of Satan, and the temptation held out to him by the Prussian Princess.

benevolently written for *my* edification and improvement. The Vicar is pleased to say, "That, according to his arithmetic, for every ten jokes I have made a hundred enemies." I shall make no remark on the well-known inaccuracy of *his* arithmetic; but beg leave to ask who, or where those enemies are? I suppose, Sir, from *your* knowing them, that they are all disciples of John Wesley. It is natural for them to hate and detest a man who has exposed the vices of the tabernacle, and brought to shame, and, in some degree, to justice, the great Apostle of the West-Riding.

BUT I will not believe that any worthy, or good man has been offended at my administering, from time to time, a few grains of *ipeccacuanba* to John Croffe, to make him disgorge the ill-gotten wealth, which, in an evil hour, he imprudently as well as voraciously swallowed. But, Sir, have I attacked, or even smiled at the foibles of any amiable or innocent character? I defy you to point out a single individual, who is intitled, in any degree, either to public esteem, or private regard, that

that has been treated by me either with freedom or disrespect. In the various trifles I have written, I have never spied, *en passant*, a virtuous and respected character, without stepping instantly out of the path I was in to pay him that tribute of respect and reverence, which he merited *. That I have treated *knaves* and *fools* in a different manner, I am ready to admit; and I have seen, with pleasure, the Public approve of the propriety of the distinction. But, Sir, you complain of the severity and bitter reflections which you have found, relative to *yourself*, in my publications. I beg leave to ask, if your own unjust and unaccountable conduct did not naturally give birth to those reflections? I shall state this matter with all the coolness and candour I am capable of, and leave it to the World to judge whether

* THE Reader, I hope, will do me the justice to recollect, that whatever has been my subject, whether *Presbyterian*, or *Churchman*, *Whig*, or *Tory*, whatever may be my own sentiments either in religion, or politics, I have treated each according to his respective merits.

SUCH conduct, I make no doubt, has met with the applause of the Public, because it has *deserved it*.

whether you have been treated with necessary, or unreasonable severity.

IN the *Critique* (in 1787) I alluded to your conduct in terms rather ambiguous, than uncivil, or severe; and I did so, because I thought that an intimation to a *Clergyman*, that he was acting a dishonest, or dishonourable part, would have called him back, without delay, to the path of equity and honour. Finding, however, that you were deaf to this call, in the *Remarks* (in 1789) I ventured to call a little louder, in hopes of rousing you from the insensibility you either laboured under, or affected, and bringing you back, at last, to a sense of the impropriety as well as sinfulness of such conduct. But, Sir, instead of discovering any signs of repentance, or any inclination to make atonement for your crime by restitution, you presented me with a letter, by way of memorial, in which you attempted to justify your claim to the sums in question. I printed your memorial, with an answer subjoined, in which I demonstrated the truth of the several charges brought against you to the satisfaction

satisfaction of every impartial and respectable character in the West-Riding *. I had the pleasure to observe that it was the general opinion that, in the public business you had undertaken, you had acted a *mean, fraudulent, and treacherous* part. I observed too that the *ipecacuanha* began to work. Your insensibility gradually decreased. You appeared seriously alarmed. You saw plainly that the money must be given up, or Mr. B. removed from his situation in Bradford School. You prudently determined on the latter. You were aware that if you succeeded in your attempt, the Hercules that had dragged you into light, would soon disappear; and you hoped to sneak back into obscurity, and feed undisturbed on the offals you had quitted. But, Sir, as to do mischief, and keep out of sight is your maxim, you ingeniously fixed on Mr. B. to be the *Guy Faux* that was to set fire to the train you had laid. I was sorry to see one of his Majesty's Justices condescend

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to

* SEE Letter to the Author of Remarks, with Reply, in 1790.

to be a tool in the hand of so bad a workman. But, Sir, when you found, on examination, that the ground you stood on was rotten, and likely to slip from under your feet, you prudently run off, and left his worship to escape, how he could, from the state of danger and disgrace into which you had brought him †.

BUT

† NOTWITHSTANDING the many singular and curious transactions this enterprising genius has been engaged in, since my last publication, I shall say nothing of him at present. They who are acquainted with the story of *The Rump and Dozen*, the *Dam-Stones*, and the honourable manner in which he purchased Mr. Wood's share in the cotton-works, will observe, with pleasure, that he perseveres in the same line of politeness, propriety, and sober consideration, which has made his conduct so long the subject of public wonder and admiration.—I hope Mr. B. will consider this conduct, on my part, as an act of lenity and forbearance, and be the more thankful for it, as he is conscious that he no way deserves it: for, since the publication of my last pamphlet, he has invented and propagated a *scandalous falsehood*, not only with a view to injure me, but to disturb the peace of society, which he affects to have so much at heart. Mr. B. knows to what I allude, because I have written to him, in my *own name*, on the subject.—It is somewhat remarkable that TRIM has nothing to fear, or guard against, but *falsehood*, and that there is nothing upon earth that Mr. B. is so much afraid of as *truth*.

BUT you say, Sir, "That my motives for engaging in this business could not be good, because my design was not so much to expose the vice, as the person of the offender." I will frankly own that I did not confine myself to the former, because I saw that it would answer no good purpose. To have declaimed against *fraud* and *avarice*, without naming the offender (as you seem to wish I had done) would never have been the means of bringing him to justice ‡: Besides I had heard Mr. Atkinson declaim, from time to time, in your presence, against these vices, with an eloquence far superior to mine, and observed that you remained fixed and immoveable like a rock assaulted, but no way shaken by the waves. I, therefore, found it necessary to bring you *in propria persona* to the bar of the Public, and did not see any cruelty, or even impropriety in such conduct, because I could not conceive that *an honest man* would object to, or be, at

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all,

‡ This sentiment of the Vicar has been exposed, with much energy, by Pope, in the following lines:

"O spare the person, but expose the vice!

"What, Sir, not damn the *sharper*, but the dice?"

all, afraid of a jury of his countrymen. But you intimate that I might have been more usefully employed in reforming my own errors than in pointing out, or declaiming against *your's*. That you would have been better pleased at seeing me engaged in the former than in the latter occupation, I am inclined to believe; but, Sir, if you wish to see me thus usefully employed, condescend to point my errors, and they shall be immediately corrected, without your having the trouble, year after year, (as *your* monitor had) to repeat your exhortations. *

BUT,

* THE Vicar, in his pamphlet, expresses a wish that every Author would put his *name* to his publications; and adds that, in his opinion, literature would be much benefited by this practice. I am inclined to think otherwise, because I have observed that a name of some note in the literary world frequently bestows a degree of credit and reputation on writings, which they, by no means, deserve. I should be glad to see compositions, of all kinds, stand or fall by their own intrinsic merit, independent of names, prepossession, or prejudice. But the Vicar, in this instance, I suppose, alludes to *my* publications: if he does, there is no degree of truth or propriety in the observation; for my publications cannot fairly be considered as anonymous. I have

BUT, Sir, I judge from your pamphlet, which being the labour of some years, probably contains all you have discovered, and all you know, that you have, hitherto, discovered but *one error* in my conduct; and that is the vigilant and unremitted attention I have bestowed on *your's*. It has, indeed, cost me much attention, some labour, and no small degree of perseverance; but, Sir, I have had my reward. I have seen you, after a siege of *five years*, surrender on terms highly advantageous, indeed, to yourself, but flattering, in some degree, to the besieger; as the fortress had been generally considered as perfectly safe

have always acknowledged them, and was as well known to be the author of them, as Mr. Atkinson was known to be the author and printer of *The Looking-Glass*. Besides, as soon as my Letter to Mr. Crosse appeared, I wrote to him, in my *own name*, expressing my belief that he would find every circumstance fairly and accurately stated, and intimated, if, inadvertently, any error had crept into it, (for I was sure there was no wilful one) that if he would condescend to point it out, I would take an early opportunity of correcting it. After this fair, manly, and explicit conduct, I submit to the Public, whether Mr. Crosse has any reason to complain of *anonymous publications*.

safe and impregnable. You have given up *one hundred and thirty pounds*, which you have unjustly detained for several years; but, in the very act of doing it, as if out of humour with yourself and the world, you exclaim, with a sigh, "That censure is a tax which a man must pay to the Public for being eminent, or useful." This, Sir, I believe is the first time that an act of restitution has been alluded to in support of innocence, or integrity. It is just the same, in my opinion, as a man producing an instance of *robbery* or *theft*, in defence of his character that has been defamed, or misrepresented. But, Sir, it is unnecessary to say more on this head. The very act of restitution supercedes all evidence, and will make a deeper impression on the Public than either your eloquence, or my declamation. Your *utility*, Sir, I do not mean to call in question; but beg leave to observe that it has, hitherto, been confined, no doubt, from proper motives, to *yourself*. Your *eminence* I admit to whatever height, or extent, you think proper. It has not only attracted the attention of the County of York, but has been the wonder and admiration

tion of Great Britain. TIPPOO SAIB is not more eminent for *tendernefs* and *humanity*, or LOUIS XVI. for *intrepidity* and *spirit*, than the Vicar of Bradford for integrity, disinterestedness, and truth.

BUT, Sir, you have been pleased to intimate that my chief object in writing has been to get *money*. I make no doubt you seriously think so, and that this suspicion, more than any regard for your character and reputation, has induced *you* to commence Author. You saw the rapid sale of my publications, and naturally wished to engage in what you thought a profitable undertaking. Besides, *subscriptions* and *oratorios* being at an end in the town of Bradford, it was necessary to look out for some new calling, in which you might exercise your talents and ingenuity. The honourable manœuvre you introduced, on this occasion, I hope fully answered your expectation. You sent your pamphlets in baskets, from house to house, in the town and neighbourhood of Bradford, and requested your dear parishioners to
buy

buy a book *. The flattery, the hook was baited with, caught, no doubt, many gaping and thoughtless gudgeons. When I stoop to the some practices, I may, perhaps, reap the same

* As Mr. Crosse has, occasionally, embellished his work with *verses*, which, from their melody and good sense, I judge to be either his *own*, or Mr. Atkinson's, I beg leave, in turn, to present him with the following, which, I flatter myself, he will find equally good, and which I make no doubt will be peculiarly acceptable to him, as they celebrate the accomplishments of his divine master. The ingenious Author, speaking of Mr. Wesley, says,

"He often rode, as through the land he past,
 "Full thirty miles, before he broke his fast!
 "Then added thirty more, before he stopt to dine!
 "And ten, or twenty more, before his preaching-time!

"WHEN worn with toil, and age, and sore disease,
 "He rode an easier way, his friends to please;
 "But neither friends nor age his wonted speed could stay,
 "For now he often went *his hundred miles a-day!*

Elegy on Mr. Wesley's Death, by Thomas Olivers.

So it seems that this wonderful man, who, in a state of health and vigour, rode only *seventy or eighty miles a-day*,
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same advantages. But, Sir, I have hitherto had very different views; and, consequently, my enjoyments have been of a very different kind. I have had the satisfaction to see those publications, which, for obvious reasons, *you* cannot relish, read in the Universities, admired in the County of York, and (what gratifies me much more) exciting a generous indignation throughout the kingdom at *fraud, falsehood, and hypocrisy*. I have too, Sir, been the means of restoring to my fellow-citizens, whom I highly esteem, but cannot flatter, a considerable sum, which will enable them, whenever their pious Vicar shall disapprove of *profanation and obscenity*, to procure an Organist, respectable, in some degree, for his sobriety and good morals, and who will treat the church of

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Bradford

when afflicted with age and disease generally rode *a hundred*. This, no doubt, the Brethren will consider as *a miracle*, that is, a satisfactory proof of his divine mission; and it must be owned, that it is not at all more miraculous, or less probable, than the *strange events* recorded in Mr. Wesley's Journal, and which Mr. Crosse, and other wise men, consider as proceeding from the fountain of Truth and Christianity.

Bradford with a little more respect than a public tavern or an alehouse. *

THESE, Sir, are my *gains*: you have found your's in the sale of your books, a gratification adapted to your feelings; and which, I make no doubt, you value much more than either the good opinion, or applause of mankind. About these, if I may judge from your publication,

* As Mr. Croffe has wisely reserved to *himself* the nomination of an Organist, I beg leave to lay before him the following advertisement, which lately appeared in the General Evening Post. It will suggest to him an easy, safe, and honourable method of acquiring the sum of *two hundred pounds*.

MUSIC.

“WANTED, An Organist's place by a Professor, whose abilities are well known. The salary must be, at least, thirty-pounds a-year, for which two hundred pounds will be *given*.

N.B. *Inviolable secrecy*, if required, may be relied on. Letters, post paid, to William Sumner, Holywell-Street, Strand, London, will be duly answered.”

cation, you appear perfectly indifferent; for, from your *own statement*, your conduct appears to have been quite as bad, in every respect, as it was represented by me : for what have you done, or proposed to do ? You tell us, that you have given up *fifty-six pounds ten shillings*, which you received from the oratorio ; but you do not furnish us with a single reason to believe that this is *all the money* you received on that occasion† . But why, Sir, did you not

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give

† THE Vicar does, indeed, refer us to Mrs. Crosse for the accuracy of his accounts ; but, is it reasonable to expect us to take the word of a person, whose *oath* would not be admitted, in his cause, in a court of justice ? That Mrs. Crosse is an amiable and good woman, I really believe ; and I recollect, with pleasure, that this *valuable legacy* came into Mr. Crosse's hands in the time of his distress. The care he takes of this worthy woman, I am ready to admit, does honour to his feelings. I have heard him declare, that whenever he sleeps with Mrs. Crosse, he has *a cutlass* on one side of the bed, and *a blunderbuss* on the other. Never was the tempting Hesperian fruit more carefully guarded by the watchful Dragon, than this amiable woman is by her gallant and enterprising spouse. But is this guard intended for the Lady, or his *money* ? For the former, no doubt ; for Mr. Crosse tells us, with much philosophic gravity, that who steals his purse steals *trash* : he would not, therefore,

give up this sum *five years ago*? You cannot say it was for want of recollection; for I frequently took the liberty of putting you in mind of this act of justice and retribution. Besides, Sir, when you purchased the land for the support of the Organist, why was not this money (which had been then in your hands *above two years*) added to the other, and laid out with it, for the same necessary purpose? For this plain reason, because you intended, at that time, to appropriate it to your own use, and you would have done it, had it not been for those reflections (*the ipecacuanha*) which you complain of as unpalatable, though they proved so salutary and efficacious. But, Sir, why did not you give up all claim to the *four-score pounds* of unpaid subscriptions till the present year? Because you meant (as you stated in your letter to me) fraudulently to keep that sum also; but finding that, in the space of
of

therefore, provide himself with such a formidable apparatus to protect what he sets no value upon. However, it must afford him some consolation that this trash, trifling and contemptible, as it is in his eyes, is perfectly safe, furrounded, as it is, by *cutlasses* and *blunderbusses*.

of *six years*, not one of the subscribers would pay a shilling into your hands, you make a merit of necessity, and generously renounce a claim you could not enforce, and which you despaired of reaping any advantage from. Besides, Sir, what is become of the *interest* of the money received at the oratorio, which has been in your hands for several years? This, as well as the interest received from the 500l. in the Leeds bank, *before* an Organist was appointed, ought to be fairly and fully accounted for. If, Sir, you wish to pass for *an honest man*, and to shew the World that you are really and seriously disposed, at last, to do justice, and to put away the accursed thing, give up faithfully and unconditionally *all the money* in your hands. Give up the remainder of the money received at the oratorio at least, *another fifty*; or produce vouchers, of some kind, for the truth and accuracy of your accounts: or, if you have none, and can produce no proof or probability of your innocence, *swear* that you are not guilty. Your oath, no doubt, will meet with the same credit

dit from mankind as that of *Justice Busfield*, or *Miss Gunning*. †

BUT you observe, Sir, and, apparently, with some concern, "That real godliness exposes men not only to shame and reproach, but frequently to much *temporal loss* and disadvantage." You have, therefore, it seems, no inclination to *real godliness*. You think, no doubt, that the semblance, or counterfeit of it, will do as well for your dear parishioners, and prove more advantageous to *yourself*. But give me leave to tell you, from an old-fashioned book,

† Another oath will, probably, cost the Vicar very little. He has already *sworn* that he made no contract or bargain for the Living of Bradford, though, by his own confession, he negotiated the purchase of it with Mr. Dawson. It must shock every serious and good Christian to see the little regard that has, of late, been paid to oaths. But it is not to be wondered at, when we see the *Clergyman* and *Magistrate*, who, in every thing that is moral and praise-worthy, ought to be examples to others, breaking through these sacred barriers, without hesitation, and without fear. After this, the conduct of a *silly girl*, however strange and unaccountable it may appear, is, no way, deserving of public censure or attention, unless it is for the humane and generous purpose of palliating the folly and criminality of it, by quoting the grave and respectable authorities alluded to.

book, "That godliness is *great gain*." It will gain for you the good opinion of mankind; and, what should be of still greater value to a Christian, it will procure you the favour and approbation of God.

IN your pamphlet, you recommend full and complete restitution, in cases of this kind, to *others* *. For once enforce your precept by example. Besides, the sacrifice will be small. It will not deprive you, in any degree, of the comforts, or conveniences of life. With the Living you purchased, the Curacy of White-Chapel,

* The Vicar tells us that the Church-Wardens have expended *twenty-four pounds* of the money designed for the support of an Organist in purchasing a new cover, &c. for the pulpit; and he observes, with much propriety, that this money ought, in justice, to be repaid, and appropriated to the use intended. This is a proper reproof for his friend, *Joshua*; but the Vicar forgets that what is sauce for a *goose* (I do not mean the Church-Warden) may be applied, without any impropriety, to a gander. Messrs. Stead and Tetley certainly did wrong, as the Vicar observes, in their misapplication of this money; but I beg leave to add, that considering the *good example* before their eyes, these gentlemen displayed a degree of integrity and self-denial that does them honour, in not appropriating it to their *own use*.

Chapel, Mrs. Croffe's estate, and the annuity left you by your Father, you possess an income of near *four hundred pounds a-year*.— From your manner of living, and the company you keep, I think your expenditure cannot, possibly, exceed *one hundred*. Here, Sir, is a wide field for the gratification of avarice, or, if you will, the nobler feelings of humanity. But I do not apply to this tender string, because I know it will not vibrate at the touch. I do not expect you to do good: I only call on you to *do justice*. I know you despise the duties of morality, and depend upon *faith alone* for salvation; but believe me, Sir, that faith in the incarnation, death, and resurrection of CHRIST, without an imitation of his moral and blameless life, will be found unavailing, and, what is worse, will only increase your future condemnation. *Be not deceived! God is not mocked; for whatsoever a man soweth, that shall he also reap.*

I HAVE only to repeat, that the moment you restore the Public money, my animosity ceases; and though TRIM has been little accustomed

customed to the language of panegyric, yet on this joyful occasion of penitence and amendment, he will prepare a garland to decorate the head of *an honest man*, and among the flowers shall appear, in letters of gold,

“The Triumph of INTEGRITY and PERSEVERANCE over *Fraud, Meanness, and Avarice.*”

BUT, Sir, the money must be completely restored ‡, before either you are intitled to
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the

‡ The doctrine of *La Chevaliere D'Eon* on the subject of *Restitution* is singular and worth notice. She says that, “What men withhold unjustly from other men, GOD will restore ten times the value; but what men unjustly withhold from *Virgins*, GOD will restore to *them* an hundred-fold.” This doctrine, it must be owned, is very consolatory to virgins, who have been robbed of a valuable treasure; but I doubt much, from the well known gallantry and spirit of *La Chevaliere*, whether she can claim the benefit of it.—It may not be improper to add, that the late Earl Ferrers treated *Mademoiselle*, his confidential friend, exactly in the same manner as the Vicar of Bradford has treated his dear parishioners; but is not the present Earl, who reaps the advantage of this *fraud*, both in his house and furniture, bound in honour to do justice to this much injured Lady?

the incense of panegyric, or TRIM to the honour of a triumph.

I HOPE, for the sake of both, that this happy period will soon arrive; and remain,

SIR,

Your devoted humble servant,

BRADFORD, *Sept.* 21, 1791.

TRIM.

APPENDIX.

APPENDIX

APPENDIX.

QUERIES,

Submitted to the CONSIDERATION of
THE INHABITANTS OF THE PARISH OF
BRADFORD.

HATH not a certain Vicar attempted, and is he not now attempting to turn to his own benefit and advantage every occurrence that hath happened respecting his church, since his institution; either in prejudice to, or direct contempt of his parishioners?

DOTH not such Vicar assign as a reason for this conduct that he paid too dearly for the Living; thereby accusing himself, if not according to the letter, yet according to the spirit of the law, of a *simoniacal contract*?

HATH

HATH he not treated the subscribers to the organ treacherously, by not discovering to them, when soliciting subscriptions, that he intended to fix in himself and his successors the nomination of the Organist; and is such conduct grateful to the generous and liberal supporters of that measure? and should it be submitted to?

WAS there ever an instance of a Vicar before ever attempting to appropriate to himself the profits arising from the sale of pews in the body of the church; and was it supposed by any one (except his *Counsellor*) whom the faculty for erecting the intended loft was allowed to pass unopposed, that it was grounded on motives so selfish and unjust?

IF any dishonesty will be thereby committed on the Parish, will the crime be, in the least degree, palliated by the Vicar's laying out as much as he pleases in new fronting the Vicarage? should he not rather, for that purpose, erect another loft in the chancel, and so appropriate

priate one estate of his patron to the ornamenting and repairing of another?

Is the church (the house of GOD) so completely in repair, so decently ornamented, as to be incapable of receiving any further improvement?

ARE there not weekly exhibited in your church-yard spectacles shocking and disgraceful to humanity; and do not the present inhabitants and the growing population of the town demand a more enlarged one; and might not the money arising from the intended loft (which belongs of right, and on proper application will be given to the Public) be applied with propriety to the remedying these inconveniences?

WOULD not the purchasing the cottages on the North-West of the church-yard tend to the ornamenting the church, and, in part, remedy these evils?

ARE

ARE the taxes and parish assessments so particularly light and easy; are the trade and manufactures so profitable and flourishing, that the inhabitants can present to the Vicar upwards of £200, the whole, or great part whereof must soon be raised upon them for the purposes above-mentioned?

MIGHT not the expences of the new gates and of the roads leading to the church be properly discharged out of that money?

Is it right, just, or equitable that the Vicar should have *all* the benefits, and that the Parish should bear *all* the burthen? Does the Vicar contribute a farthing to the repairs, or any other charges which attend the church?

ARE you richer than the inhabitants of Leeds? Consider and inquire what they did with the money so raised, and then do you go, and do so likewise.

IF the inhabitants of Bradford tamely and cowardly submit to attempts so ungrateful, infidious,

insidious, and unjust, when the remedy is so easy, ought not they to be *crossed*, jostled, and priest-ridden, from this time forth for evermore?

Feb. 13, 1786.

QUERIST.

R E M A R K S.

IN the first and second queries, Mr. Hardy alludes to the Vicar's design of taking the Lectureship *himself*, by way of indemnifying himself, as he gave out, for the imprudent contract he had made in giving *eleven hundred pounds* for the Vicarage. With the addition of the Lectureship, that is, an annuity for his life of forty pounds a-year, the contract would have turned out (as no doubt Mr. Croffe considered when he made the purchase) very profitable

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fitable and advantageous. But when he found that this *illegal act* (for such it was both according to the letter and spirit of the endowment) would not be allowed, he then proceeded to dispose of the Lectureship, as Mr. Hardy states, "in direct contempt of his parishioners." The Master of Bradford School was a candidate, and was recommended to the Vicar as a proper person by every respectable character among his parishioners, in the town and neighbourhood of Bradford; but this Gentleman treated their recommendation with contempt, and looked out for a *Methodist*, as a more proper person to be their spiritual guide and instructor. He wrote, indeed, to the Master, when the queries appeared, telling him that he was satisfied that they were not written by *him*; and, with his usual sincerity, assured him, "that a bushel of such queries would not give him so much concern, as the consideration that he could not serve Mr. Baldwyn, whom he highly respected, both as a Gentleman and a Scholar, in the matter of the Lectureship." He added, "That it should be his endeavour to please all parties;" and, to shew the Master that
that

that *he* also had a scrap of Latin, on occasion, he concluded with "*Hic labor, hoc opus est.*" It seems Mr. Lister, Mr. John Rand and Billy Oliver did not approve of Mr. Baldwyn, and such men were honoured with the name of party, in opposition to the declared wishes of the most respectable part of his parishioners. The Master of Bradford School will always recollect, with pride, the cause for which he was set aside, on this occasion, by Mr. Croffe. He was considered, it seems, as a *moral man*; and, it was suspected, and, perhaps, not without reason, that he would not connive at those *immoral practices*, which were then in embryo, but soon to appear, to the injury of his dear parishioners, and the benefit of this generous and disinterested Priest. That the Master had nothing to recommend him to the patronage of Mr. Croffe, or the approbation of Mr. John Rand, he is ready to admit. Had he succeeded to the office of his predecessors, he should have delivered, in a plain manner, the plain doctrines of Christianity, unembellished by flowers of rhetoric, and recommended only by the wholesome, but, perhaps, unavailing practice

of a good example. He would not, indeed, have laid aside the grave employment of the Lecturer for the gay frolics of the *sailor*, or the more decent occupation of the *printer*: neither would *he* have applied to the pockets of the inhabitants for another forty pounds a year, as a modest and well-merited recompence for the laborious employment of preaching once in seven days. *

WITH

* IN consequence of Mr. Atkinson's printing scandalous papers, and abusing the most respectable parishioners, the subscription he solicited, and, which, at first, produced about forty pounds, has, for sometime, been on the decline.—However, no way discouraged by ill success, in June last, and what is more extraordinary; a few days before he obtained his *ten thousand pound prize*, he sent orders to his collector, Wilson, to go round the town to solicit the charitable assistance of the inhabitants, and procure him what money he could. His treatment of his taylor (*baud ignota loquor*) who had annually given him *five shillings*, but gave him nothing last year, and his threat to discharge poor *Snip*, if he does not double his subscription, the present year, will give the Public a tolerable idea of the spirit and liberal sentiments of this amiable man.—Is it possible for *meanness* and *avarice* to go further? Or will the Public any longer wonder at the close and intimate friendship that subsists between this man and the Vicar of Bradford, now they observe that they are, in the full extent of the term, *congenial souls*?

WITH respect to the simoniacal contract, I agree with Mr. Hardy, *that he has accused himself*; for, according to his own confession, he negotiated for, and purchased the Living, and we now see him in possession of the property. A thief, with the stolen goods upon him, cannot afford better, or more unexceptionable evidence *. Mr. Hardy asks, "If the Vicar did not treat the subscribers to the organ *treacherously*, by not discovering to them, when soliciting subscriptions, that he intended to fix in

* The Reader will recollect that the act of parliament, quoted, on this subject, by Mr. Crosse, was levelled solely at the *seller*, I therefore beg leave to submit to this Gentleman's consideration an extract from another act of parliament, which I flatter myself he will find more interesting, as it relates to the *buyer*. "By the statute 12 Ann, stat. ii. c. 12, if any person, for money, or profit, shall procure in his own name, or the name of any other, the next presentation to any Living, and shall be presented thereupon, this is declared to be a *Simoniacal Contract*; and the party is subjected to all the ecclesiastical penalties of Simony, is disabled from holding the benefice, and the presentation devolves to the Crown."

BLACKSTONE, from whom the above is taken, adds,
 "That Simony, by the canon law, is a very serious crime;
 and

in *himself*, and his successors, the nomination of the Organist?

HE treated them, on this occasion, not only with *treachery*, but *falsehood*; for, when he solicited subscriptions, he told the principal subscribers, that not a step should be taken, in this business, without their concurrence and approbation. And what is worse, after seriously and solemnly agreeing that the Organist should be chosen by the Governors of Bradford School (because among *them* were the principal subscribers) he broke his promise, and, by mean and insidious practices (as related above) procured the nomination for himself.

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and so much the more odious, because, as Sir Edward Coke observes, it is ever accompanied with *perjury*; for the person presented is sworn to have committed no Simony."

Commentaries, vol. ii. edit. 6, p. 278.

BUT neither Coke or Blackstone, I believe, ever thought that a *Clergyman* would negotiate for a Living himself, take possession of it, and then swear, that he neither negotiated for, or bought it.

THE *Counsellor* alluded to by Mr. Hardy, I believe to be Samuel Lister, Esq; of Manningham; because, when Mr. Hardy's Clerk waited on the Vicar to know if he purposed to give any account of the money he had received, he replied, "That he could say nothing on that subject, till he had consulted Mr. Lister;" and he added, "That he was not ashamed to own that, in these matters, he had followed the advice of that Gentleman." So it seems, *if the Vicar is to be believed*, that his first design of appropriating to his own use *all the money* that came into his hands; and his detaining, for five years, eighty pounds of the subscriptions, and fifty-six from the oratorio, with his frequent violations of promises and declarations, all originated in the prudent and sage advice given him by Mr. Samuel Lister. I have already observed, that no man living would give such advice, unless he was to participate in the advantages resulting from it. It, therefore, becomes Mr. Lister, if he wishes to preserve that fair fame, which he has, hitherto, possessed, and the honourable character for integrity and disinterestedness,

terestedness, which has distinguished him among mankind, to disclaim all connections with this man, and not suffer himself any longer to be represented either as his counsellor or his agent. †

MR. HARDY next asks, "If any dishonesty is committed on the Parish, will the crime be, in

† TRIM cannot refrain from expressing a wish that the Vicar, who gives out that, in money matters, he has always been directed by Mr. Lister, would, in his conduct, imitate the example set him by this worthy and benevolent man. This Gentleman told TRIM, soon after he came to Bradford, that he had offered one thousand pounds for the Living, when it was on sale, and meant to have bestowed it as a *present* on the Rev. Thomas Hamilton, who was then Curate of that church; but that Mr. Croffe prevented his carrying this generous design into execution, by stepping forwards, and offering *eleven hundred*.

THE Public, will, perhaps, conclude that Mr. Lister, however, bestowed the thousand pounds on Mr. Hamilton, which would have been exactly the same thing to *him*, and, probably, more serviceable to the other. Mr. Lister, no doubt, thought that this was unnecessary, as he had learned from his worthy friend, the Vicar, that *good intentions*, as well as good actions, will meet with a suitable reward hereafter.

in the least degree, palliated by the Vicar's laying out, just as much as he pleases, in new fronting the Vicarage? To this the Vicar replies, in his pamphlet, "As the house was never annexed to the Living by act of parliament, neither the Vicar, or patron can be sued for dilapidations; therefore, if the parishioners wish to have a Vicar resident among them, it is as much their interest to have the house kept in decent repair, as it was that of their ancestors to purchase it." Not so fast, if you please, John Croffe. As the patron, by selling the Living to *you*, sold you, at the same time, the house, for your life, the matter of repairs, in my opinion, properly lies between you and him. It is his interest to

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keep

hereafter. It has been remarked that TRIM has an ill-natured propensity to satire; but he hopes that this, and many other instances of the kind, which will occur to a candid and considerate Reader, will convince the World, that he seizes, with avidity, every opportunity of doing justice to the worthy and the good.

"To find an *honest man*, I beat about,

"And love him, praise him, when I find him out."

POPE.

keep the Vicarage in tenantable repair, as the Living will thereby be a more ready object for sale, and the value of it in proportion enhanced. Besides, Sir, you knew the condition of the house *before* you purchased the Living; and, from your known prudence in matters of this kind, I have no doubt that a proper sum was allowed you for repairs. In the account given to the Parish in 1788, you state the repairs as amounting exactly to 140*l*. In your pamphlet in 1791, (though not a shilling has been since expended) you say they amounted to near *two hundred pounds*. For a small sum this is a considerable difference; but, Sir, I discern your motives, and admire your ingenuity. You thought your dear parishioners, in return for your late attention to their spiritual concerns, might, perhaps, allow you the money expended in repairs; and you have, therefore, wisely taken care, by your last statement, if they do, to be a considerable gainer by their benevolence. *

As

* MR. CROSSE says that he did not mean to divide the house into *cottages*, but only designed to take under his roof
a proper

As to the improvements, which Mr. Hardy, with much judgment, recommended, they have all been adopted; but every one, as that Gentleman predicted, at the expence of the Parish. Indeed the money alluded to by Mr. Hardy, could not, with propriety, have been employed for these purposes; because, if it

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had,

a proper person to manage the glebe for him. There is not a word of truth in this assertion. The manufacturer alluded to (Mark Dickson) knows no more of land than the Rev. William Atkinson does of the Trinity. Beside, Mr. Crosse, *long before*, had let the glebe, and, therefore could not, at that time, take it into his own hands. Before he came to Bradford, he gave out that he intended to keep a *carriage* for Mrs. Crosse, as she was rather corpulent, and he did not chuse she should ride on horseback. This was a compliment which this good woman was justly intitled to, on account of the genteel fortune she brought him; but this gallant and generous design was soon laid aside: for, on coming to Bradford, he not only let every acre of land belonging to the Vicarage, but even his *garden*; and the Vicar of Bradford, with no child, and an income of near *four hundred pounds a-year*, condescends to *borrow* a horse of his dear parishioners, when he is disposed to ride.

MR. CROSSE says, "That he permitted Mr. Baldwyn to live *rent free* in the Vicarage, till such time as he could
suit

had, the inhabitants, who had procured an organ, must have remained, for ever, without an Organist.

MR. HARDY concludes with asking, "If the inhabitants tamely and cowardly submit to attempts so *ungrateful, insidious* and *unjust*, when the remedy is so easy, ought not they to be

suit himself with a house elsewhere." This is *not true*. Mr. Baldwyn had permission from Mr. Dickinson, the preceding Vicar, to live in the house; and, so far was he from receiving any kind of indulgence, in this instance, from Mr. Crosse, that he sent him word, in August (as soon as he was instituted to the Living) that he must quit it the following month, which he did. Mr. Baldwyn, therefore, never considered himself under any kind of obligation to Mr. Crosse for this *peremptory dismissal*. In justice, however, to this Gentleman, I think it necessary to add, that he qualified this dismissal with his usual politeness, declaring (I transcribe his letter) "That he was sorry to come upon me so soon, but, to use the words of an old-fashioned book, a necessity was laid upon him."

HOWEVER useful, or necessary, Mr. Crosse may find this *cant* in his dealings with the Saints, I cannot help wishing that, in his intercourse with Gentlemen, he would lay it aside, and have recourse to the more manly language of sincerity and truth.

be *crossed*, jostled, and priest-ridden from this time forth for evermore?"

TRIM is sorry to observe, that, notwithstanding this seasonable admonition, they *did* submit to those ungrateful, insidious, and unjust attempts, for the space of *five years*; and have, in consequence, been ridden, without mercy, but, at the same time, without skill, by this unfeeling and ungodly Priest. But the steed was so spiritless, so totally destitute of mettle, that *John Gilpin* might have rode it without fear, and with as much safety as John Crossie. But TRIM has, at last, dismounted this *Clerical Quixote*, and procured a respite for his jaded Rosinante; and, he hopes, the poor beast, remembering her late sufferings, will not suffer herself, in future, either to be saddled, or *crossed* *. But to drop the

* It may not be improper to mention that Mr. Crossie is a *Free Mason*. In the trial, lately published by authority, I observe that the inquisition at Rome attributes the knavery and various impositions of *Cagliostro* to his knowledge and practice of *Masonry*. I submit to the Public whether the manœuvres, dexterity, and skill, which the Vicar of Bradford has displayed in *certain matters*, are not derived from the same honourable source?

the metaphor, which I borrowed from, and return, with gratitude, to Mr. Hardy.—TRIM has conducted the Public, as with a clue, through the *inextricabilis error*, the mazy labyrinth of the Vicar's shifts, doubles and redoubles, to his secret and well-concealed hoard. He has shewn, that, instead of the paltry sum of fifty-six pounds, which he is, *now*, willing to account for, there remain above *one hundred and fifty pounds*, together with the interest for *five years*, unaccounted for *. It, therefore, becomes the inhabitants, if they do not wish to continue to be the jest of the West-Riding for their tameness and pusillanimity, to call on their worthy Steward to give a fair, full, and satisfactory account of his stewardship. If he will not do it, as Mr. Hardy intimates, *the remedy is easy*. If the inhabitants wish to know what this remedy is, TRIM advises them

* TRIM means that the Vicar received from the oratorio above £150. From information he has lately received from the performers, he has reason to believe, that the money paid out of that sum did not amount to *thirty pounds*. The remainder, therefore, together with the interest for five years, ending May 1, 1791, remains to be accounted for.

them to apply to their late ingenious monitor : for *a poor patient*, such as, unfortunately, the Parish of Bradford is, I cannot point out a better doctor, both for his skill and his humanity, than Mr. Hardy, upon whom, from the experience I have had of his generosity and disinterestedness, I can bestow, with truth, the honourable *éloge*, “ That he has nothing *professional* about him but his knowledge.” ‡

TRIM

‡ I HAVE now the satisfaction to inform the Public, from an inspection of the parish book, that though the Vicar declared, that the account given in his pamphlet containing the article of the oratorio, was delivered in 1790, that no such account was given in that year ; and that though in the account delivered in 1788, he declared, “ That he could not tell what money he received from the oratorio, if he was to die for it,” he has *since*, in consequence of my remonstrances, added to this very account the sum of fifty-six pounds, ten shillings, as the money he received on that occasion. I shall make no comment on this instance of *falsehood*, and *mean manœuvre*, but leave the Public to form their opinion of this man from his actions, and to judge whether any degree of credit is due either to his assertions, or *accounts*.

TRIM takes this opportunity of returning an answer to the letter addressed to him, in Mr. Wright's paper, by Mr. James Wood of Leeds.

TO MR. JAMES WOOD.

SIR,

YOU are perfectly right in your conjecture, that the account given in the pamphlet intitled "*Remarks on the Oath of Johnson Atkinson Busfield, Esq;*" of Mr. Wesley's declaration respecting the test act was not forged by me. Neither have I any reason to think I was misinformed respecting that matter: as I received the account, alluded to, from a Gentleman, on whose honour and veracity I can depend. But I cannot, with propriety, give his name to the Public, though it would appear to no disadvantage in company with Mr. Wood's.

I CON-

I CONCLUDE, from your attending Mr. Wesley on his progress, that you are one of his followers, and, therefore, cannot give entire credit to *your account*, because I know that it is the common practice of the Methodists, whenever they are exposed for saying a foolish thing, or censured for doing a bad one, (two infirmities which this sect are more subject to than any other upon earth) to have recourse for their defence to subterfuge and falsehood. That, in doing this, the disciples only follow the example of their master, is evident from the following remarkable fact. In the year 1788 Mr. Wesley preached in Bradford church on the words, *the end of all things is at hand*, and, to make the greater impression on his audience, told them that Bengelius had foretold, from the book of Revelation, that the world would end in 1836; but that, previous to its dissolution, a very important event would take place in the Christian church, tending much to the improvement of mankind in piety and true holiness. Mr. Wesley appealed to the candour and impartiality of every man, who heard him, whether this

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great

great event was not *the propagation of Methodism*, which, for the last fifty years (by the joint labours of himself and brother) had made a progress in the world as astonishing as it was beneficial to mankind; and he intimated that, as the latter part of the prophecy had been so completely fulfilled, no doubt could be reasonably entertained that the accomplishment of the former was drawing near.

WHEN Mr. Wesley's account of this prophecy was laid before the Public, he flatly denied every syllable of it, and had the effrontery to publish a denial of it in the West-Riding, though he had made this declaration in the presence of *two thousand witnesses*, more than sufficient to convict either a Priest of *falsehood*, or a Cardinal of fornication. *

I BEG

* IN another part of the discourse alluded to, Mr. Wesley told his audience, "That, upon a certain time, he went into his garden to *pray*, but could not; that he, then, attempted to *sing*, but could not do it; that he next attempted to *groan*, but did not succeed; that he then sat down, patiently waiting till the time should arrive when he should be capable of doing *something*."—Ought not persons, who deal
in

I BEG leave, Sir, to present you with another instance of this great man's regard for truth, no less striking than the former, but much more interesting to his disciples. I allude to the account he gave of the *miraculous preservation of his life*, which he frequently mentioned among his followers as a proof of his divine mission, and of his being, in a peculiar manner, an object of GOD's care and superintendence. What foundation there was for this opinion may be learned from the following plain matter of fact. "Mr. Samuel Wesley's house being in flames, his father, prudently, took care of himself, and resigned

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Jacky

in such execrable nonsense as this, to be confined to their conventicles and meeting-houses, and not be permitted to creep into and defile our churches? For such nonsense, and for unscriptural doctrine, in the year 1737, Mr. Wesley was forbidden to preach any more in the *churches*, and, to the time of his death, was not allowed to enter the churches in the South; but, owing to the supineness of the ordinary, and the apostacy of *some Vicars*, he not only got possession of *several churches* in the Counties of York and Lancaster, but, as long as he lived, considered them as his *own*, and regulated their affairs with all the authority of episcopal jurisdiction.

Jacky (as he says himself) to the protection of Providence; but one man, getting on the shoulders of another, approached a window, where the child was crying for help, and safely conveyed him down †." In commemoration of this signal event (which happened in 1707, when *Jacky* was six years old) the earlier prints of Mr. Wesley are decorated with a representation of *a house in flames*, with this motto from the Prophet, "Is he not a brand plucked out of the fire?"—If this miraculous escape is to be interpreted a proof of divine mission, it would be an easy matter to establish
a much

† See Mr. Wesley's *own account* of this matter, as well as the *strange noises*, which were heard, from time to time, at his father's house, in his letters lately published by Dr. Priestley. This account shews him to have been *weak, credulous, and superstitious*, to a strange degree; and will account, in some measure, for that strong bias to enthusiasm, and those notions of an *apostolical mission*, which attended him through every period of his life.—I agree with Dr. Priestley, "that authentic narratives (like the present) of the rise and progress of *fanatical illusions*, cannot fail to have a good effect on the Public."

See Original Letters by Mr. Wesley and his Friends, illustrative of his early History.—Johnson, 1791.

a much better claim to that sacred employment for *Paul Jones*, or *Luke Ryan*: the latter was *four times* sentenced to be hanged, but, by the signal interposition of Providence, escaped the gallows, and died a natural death.

I LEARN from the public prints that this great prophet, before he retired to rest, bestowed his mantle on *Mr. Coke*, and that he, of course, has succeeded to his high, apostolical office ‡. I take this opportunity of expressing a wish, that the present Ruler of the Tabernacle may display more *modesty* in his conduct, and more regard to *truth*, in his dealings with mankind, than his illustrious predecessor.

‡ MR. COKE is the founder of *Wesley College* in South Carolina, and, on that account, as well as his ambition, and enterprising spirit, in which he greatly resembles his divine master, was his favourite disciple. As this great man, or, as he is styled in America, *The Bishop of Methodism*, in his late passage from Jamaica to Charles-Town, was shipwrecked near Edisto, TRIM begs leave to intimate to the Saints, that a *general thanksgiving* for the miraculous preservation of so valuable a life, would do honour to the gratitude and piety of the sect, and may, with propriety, succeed the late *fast*, in honour of Mr. Wesley.

predecessor. I hope, too, when he visits the Counties of York and Lancaster, in his apostolical character, that he will not assume either the power, or dignity of the Archbishop; but, like *an honest shepherd*, will recall that part of his flock, which has strayed into the fat pastures of the church, and confine them, in future, to their own peculiar inclosures, the Conventicle and Meeting-House.

I THINK it would be friendly in you to intimate to him that, by adopting this line of conduct, he may continue to propagate absurdities, and impose on the credulity of mankind, without being interrupted by the interposition, or exposed by the abilities of the members of the Established Church.

I RECOMMEND this to your consideration; and am,

SIR,

Your very humble servant,

BRADFORD, Sept. 21, 1791.

TRIM.

CURIOUS ELOGE

ON

JOHN WESLEY.

MR. COLET, Mr. Wesley's nephew, who styles himself an Hebrew of the Hebrews, that is (as he says) born of Methodist parents, and educated in their principles, in his "Review of the Life and Writings of his venerable Uncle," bestows on him this singular and magnificent *Eloge*.

"MR. WESLEY has established a NAME that will be transmitted to posterity as the greatest ornament of the age he embellished; and the glory of the people he enlightened! A name so eminently distinguished both by *abilities* and *virtue*, that whilst we are lost in admiring the stupendousness of the one, the
other

other is opposed, and we are equally divided or lost in ASTONISHMENT and LOVE!

IF he had any failings, they were *ambition* and *love*. But it may be objected, if Mr. Wesley was ambitious, why did he not turn his views to the court? because he knew that great interest, much humility, and fawning would be necessary to procure him any considerable share in government, and he would have scorned being any thing less than PRIME MINISTER. †

WITH

† THE Reader will, no doubt, smile at the idea of Mr. Wesley's being Prime Minister, and will, perhaps, ask, where we should have found *Secretaries* for him, if he had been exalted to that important station? In TRIM's opinion, the present House of Commons would have furnished him with two excellent ones, in the persons of *Sir Richard Hill*, Member for the County of Salop, and *Mr. Wilberforce*, one of the Representatives for the County of York. Sir Richard, both in his religion and politics, has shewn himself admirably qualified for such a post, under such a Premier; and the *cant* and *hypocrisy* Mr. Wilberforce has displayed in his intercourse with his constituents, I make no doubt, has convinced those, who are acquainted with his communications,

WITH respect to his attachment to *women*, is there any crime in that? Whoever speaks of an angel, without thinking of a woman,

“*The pride of nature, and the joy of sense?*”

I BELIEVE the majority of the men will be of the same opinion, and few women will respect his memory the less for the particular attention he paid their sex. Besides, even admitting the criminality of this passion, while the soul inhabits this tabernacle of flesh, it will be subjected, in some degree, to its natural inclination; and those, who are most disposed to the exercise of every virtue, are those who have souls formed for *love*, and

U

hearts

communications, (his letters on the *Test Act*, *Russian War*, &c.) that he might, with equal propriety, have taken a part in Mr. Wesley's administration.—In support of Mr. Colet's opinion, it may be observed, that Mr. Hampson, in his memoirs of Wesley, has acknowledged “That one of his leading principles was a love of sway,” and that it was Mr. Wesley's opinion, “That the more unlimited his authority was, the greater would be his utility to mankind;” a notion, it must be owned, as well calculated for a spiritual as a temporal Despot, and as proper in the mouth of John Wesley, as in that of the Dey of Algiers.

hearts susceptible of *every tender emotion*. Never was there a man of Eminence who was not of an amorous and generous disposition; and, in proportion as the heart of man is inspired with gratitude and admiration by *objects of sense*, so is his soul elevated to the most exalted ideas of the Deity. The man, who considers the objects and blessings, with which he is surrounded, as not worth a thought, has, in my opinion, very little of the love of GOD. If we really love the Almighty, let us shew our gratitude in admiring and enjoying his works."

WELL said, Mr. Colet!—So it seems that Methodism, properly understood and seriously cultivated, leads to the *love of women*; and that, in proportion as the heart is inspired with admiration for these sweet objects of sense, the soul is elevated to the most exalted ideas of the Deity.

ACCORDING to Mr. Colet, who, being a *Hebrew of the Hebrews* must be well acquainted with their religion, Methodism is only a
second

second edition of Mahometism, enlarged and improved. The prophet of the east, to enlarge the circle of his followers, promised them an eternity of pleasure hereafter, in the arms of fine women; but the great Apostle of the West, who knew that present objects are more captivating than future expectations, led his disciples, without delay, to scenes of rapture and enjoyment. Hence we may account for the rapid progress of Methodism, in an age luxurious and sensual; and hence we see why the tender-hearted and amorous of both sexes were most forward to press into the service of this High Priest of pleasure and dissipation*.

U 2

MR.

* I AM inclined to think that when Mr. Atkinson declared, "That there was not a woman in England that he could not prevail on to submit to his embraces in *two hours*," that he alluded only to his fair sisters of the tabernacle, who, he knew, were ready to receive his favours, and would yield to his solicitations, without a struggle, and without a sigh. The Rev. John Dun, a sage Presbyter, who, probably, belongs to the society of *Irresistibles*, in Scotland, in his appendix to a volume of Sermons lately published, has presented the Public with the following verses, which may be considered as a comment on Mr. Atkinson's declaration,

and

MR. COLET, speaking of that part of Mr. Wesley's will, in which he bequeaths his
eight

and will shew the World the *peculiar stile of courtship* which Mr. Atkinson adopted, and which was attended with such extraordinary success.

"What *formalist* ever gained the heart of either man or woman?

"But when she's attack'd by a youth full of charms,

"Whose courtship proclaims him a man,

"When lock'd in his bosom, and clasp'd in his arms,

"Let her then say no, if she can, can, can;

"Let her then say no, if she can."

If Mr. Dun should be disposed to follow the example of his countryman, Dr. Hamilton, and to leave the disgusting gravity of the kirk for the more agreeable amusements of the tabernacle, I make no doubt that Mr. Coke would readily receive him, and consider the above as a testimonial of his being properly qualified for admission among the benevolent and tender-hearted *saints* of both sexes.

In justice to Mr. Atkinson, TRIM takes this opportunity to observe, that, since he pointed out the impropriety of his always appearing in church, *without a band*, he, sometimes, wears one: but his manner of doing it is equally new and ingenious. He wears it, and generally puts it off, with his surplice. It seldom appears with his gown, (when a band perhaps is most becoming) because it would then, in some degree,

eight volumes of sermons to each of his travelling preachers, who remain in the connection six months after his decease, observes, "That it was well it was not for *twelve months*; for then very few, he thinks, would have been intitled to this legacy." He adds, "That

degree, interfere with the bunch of black ribbands, which descend gracefully from his chin, and form a charming contrast with the whiteness of his chitterling. But, is it not strange that a clergyman, who is about to deliver the serious doctrines of christianity, and who tells us, most Sundays, that *he has an high idea of the importance of his office*, should, at this awful moment, be so attentive to the œconomy of a chitterling, and the proper arrangement of a bunch of ribbands? Lest, from his writings, any doubt should be entertained of his rank in the university, Mr. Atkinson has lately, with much prudence, added to his other ornaments *a master's hood*; so that the Jewish High Priest, in his *pontificalibus*, his *Urim, Thummim*, &c. did not, perhaps, exhibit a more splendid spectacle than Mr. William Atkinson decorated with his *chitterling*, his *ribbands*, and his *hood*. That these form a tempting bait for a female tooth, I am ready to admit; and, that it was swallowed, almost as soon as presented, I heartily rejoice: but having caught his fish, and that, too, *a golden one*, I think he might, ^{now} like the good Pope, hang up his net; that is, lay aside his *phylacteries*, and assume the plain, but more decent, simplicity of a parish priest.

"That, perhaps, they may hold ~~it~~ together for *six months*." ~~§~~ He attributes their present slippery situation to the degeneracy and want of morals which prevail, at present, among the brethren, who, while they abound in GRACE and FAITH, he says, are deficient in every good work, and even destitute of *truth* and *common honesty*." ~~×~~ The Public has seen a striking instance of this in the preceding pages.

+ THERE is likewise another reason for thinking that this new, spiritual empire, will not long survive its illustrious founder. Notwithstanding the appointment of Mr. Coke, (which certainly was an act of despotism in Mr. Wesley, as it never had the concurrence of his subjects) every Methodist Preacher, since the death of their late ruler, whom they *feared*, as well as revered, considers himself as independent, and aspires to some degree of preeminence and power, like the soldiers of the Macedonian conqueror,

Soldats sous Alexandre, mais Rois apres sa Mort.

ADDRESS
TO
THE INHABITANTS
OF
BRADFORD.

ADDRESS

THE INSTITUTE

BRADFORD

TO
THE INHABITANTS
OF
THE TOWN AND PARISH OF BRADFORD.

MY DEAR BRETHREN,

IN imitation of your worthy Vicar (the only matter I hope in which I shall ever imitate him) I take this opportunity of addressing a few lines to *you*. From the several facts stated in the preceding pages, you are enabled to form a tolerable idea of the *life* of this extraordinary man. I beg leave, at present, to call your attention, for a few minutes, to his *doctrine*. I am not, my dear brethren, as you well know, one of his hearers, neither do I attend the church of Bradford, as frequently as I wish, because I cannot see, with indifference, that sacred and venerable place converted into a *conventicle* by Mr. Croffe, who, no doubt, thinks he has a right to say in it whatever he pleases, because he *purchased* it.

X

But,

But, on Sunday the 17th of June last, Mr. Atkinson having laid aside, for a short time, his spiritual labours, that he might give himself up, without interruption, to the more pleasing duties of his new station, I became, by accident, or rather, inadvertently, one of Mr. Croffe's congregation. On that day, I observed that, after presenting you with two striking pictures of the *animal* and *spiritual man*, drawn by his own ingenious pencil, and decorated with all the frightful colours of Methodism, he proceeded, with that candour and charity, which distinguish the Christian pastor, to tell you, that "you are all *rotten trees, prodigal sons, and inheritors of hell.*" Further to increase your fears, he declared, with much earnestness, that "*Christianity begins with despair, and that no man can be a Christian, who has not experienced extreme wretchedness.*"

IF this is a just picture of christianity, it is more likely to make men fly, with horror, from her embraces, than to draw them to her by a sense either of her charms, or her utility; but, my dear brethren, I pronounce, in the
face

face of mankind, that this is a *new, damnable,* and *heretical* doctrine, which has no foundation either in reason, or scripture. If christianity was designed to make us miserable in *this world*, I should make no scruple to affirm that it never came from GOD. No, my dear brethren, the great Sovereign of the Universe, whose goodness is as boundless as his power, gave us christianity to make us happy in *both worlds*. With respect to religious dispensations, it is heaven's last, best gift, and he, who has received it in his infancy, been educated in its principles, and passed his life in conformity to its directions, far from experiencing either wretchedness or despair, has abundant reason to be chearful, contented, and happy. Such, my dear brethren, is the influence of christianity on good men. With respect to the bad, the great Physician of Souls benevolently offers it them as an antidote against *despair*: for it is the uniform language of scripture, that the worst of sinners, if they sincerely repent of their crimes, and manifest their repentance by a correspondent course of

X 2

life,

life, will be forgiven, and, finally, made happy.

BUT, my dear brethren, Mr. Croffe attributed the wretchedness and despair, which attend the professors of christianity, in a great measure, to *Adam's sin*; the dreadful consequences of which, he affirmed, extended to *you* and all his posterity. But these dreadful consequences exist only in his own imagination; for it is the doctrine of the New Testament, that Christ has done away these consequences by his death, and has thereby made "a sufficient sacrifice, oblation, and satisfaction for the sins of the whole world." And believe me, my dear brethren, that, at the day of judgment, you will no more be called to account for the sins of Adam than for those of the IMPERIAL CATHERINE, Empress of all the Russias.

BUT, when he had brought you to a state of danger and despair, what remedy had this ingenious *Quack* (for every Methodist is a quack in religion) to restore you to a state of
spiritual

spiritual health and salvation? The nostrum he recommended was the *obedience of faith*, but unaccompanied with what common Christians would have thought a necessary ingredient, the *obedience of good works*.

BUT he insinuated that this was unnecessary; for he added (I repeat his own words) "That the obedience of faith is as much superior to the obedience of good works, as the works of the creation are to those of the most ingenious artist." Here, my dear brethren, your benevolent doctor has disclosed to you his favourite medicine, the anodyne which composes all his fears; but, though it is admirably adapted to his own spiritual habit and constitution, I doubt much, whether it will prove either safe, or salutary to yours. Mr. Crosse naturally prefers the obedience of faith, because it costs little, and the sacrifice it requires is small. It requires only *internal assent*; whereas the obedience of works would check his selfish and avaricious appetites, subdue his ruling passion, (the love of money) and make him, not only in *appearance*, but in reality,

reality, an honest man. *Hinc illæ lachrymæ!* Hence his aversion to a doctrine that is to *him* equally unpalatable, and difficult of digestion.*

YOUR sage instructor concluded with informing you, "That a very great and good man has observed, that *Christianity is full of paradox.*" To what great and good man he alluded I know not, but am inclined to think it was *John Wesley*, not only because I have seen the same observation in his writings, but
because

* IT is not improbable that by the word Christian Mr. Crossie meant a *Methodist*, as he considers the Methodists as the only true Christians. If he did, his doctrine must be allowed, in some measure, to be just; because most Methodists, previous to their conversion, having been profligate sinners, must, of course, have experienced some degree of wretchedness. Mr. Crossie himself, during the short time he was in trade, was considered as one of the greatest rakes within the bills of mortality; and, no doubt, in consequence of this conduct, felt much uneasiness and remorse, but was happily relieved and brought back from a state of wretchedness and despair by the pious admonitions and consolatory doctrine of John Wesley, who required of him no other atonement for his crimes than the *obedience of faith* and a warm attachment to the religion and interests of the tabernacle.

because I know your worthy Vicar considers John as one of the greatest characters that has, for ages, illuminated this lower and benighted World. But, from whatever mouth this declaration issued, I make no scruple to pronounce it *a scandalous libel* upon Christianity. The word paradox, in its just acceptation, signifies *a contradiction*: but, my dear brethren, the religion of Jesus Christ has no contradictions. If it had, it would not have been approved of, for upwards of seventeen hundred years, by the concurring reason of mankind. It has, indeed, *mysteries* of high and sacred import, which our finite understanding cannot comprehend, (neither is it necessary to our present happiness that we should) but which will hereafter be unfolded to our view, and display one uniform, magnificent plan of united power, wisdom, and benevolence to mankind, not debased either by *paradox* or contradiction, which will excite our wonder, gratitude, and praise, through an eternity of ages and of bliss.

BUT,

BUT, my dear brethren, your learned pastor on this, as on other occasions, attempted to support his doctrine by the introduction of *homilies, articles, and creeds*. It certainly becomes us to receive with reverence these repositories of the doctrines of the church; but it is my duty to inform you that these are all the work of fallible, uninspired men, and are no further intitled either to your obedience, or attention, than they are supported both by the letter and spirit of the New Testament. If they differ from this, and they certainly do, if they countenance, in any degree, the abominable doctrine above-mentioned, they are to be disregarded, in this instance, *as teaching for doctrines the commandments of men*. But why, my dear brethren, drink at the distant, muddy stream, when, by the goodness of God, you may resort to the pure fountain of Christianity and truth?

I SHALL conclude with a few remarks on the proper observation of the sabbath. Mr. Atkinson, Mr. Croffe's fellow labourer in the vineyard of Methodism, has frequently told
you,

you, "That the sabbath is set apart for divine purposes, that it is to be wholly employed in religious exercises;—in searching the scriptures, in prayer, and meditation." This assertion, my dear brethren, is not warranted by scripture. The great Author of our faith, who foresaw that attempts would be made by ignorant and enthusiastic preachers to mislead mankind in this important article, has benevolently informed us, "*that the sabbath was made for man, and not man for the sabbath.*" He does not require us to sacrifice to it our temporal welfare, or even the innocent comforts and enjoyments of life. I know nothing, my dear brethren, of the religion of John Wesley, but I will venture to affirm from much better authority, the religion of Jesus Christ, that, if you begin and end this day with devout prayer to your Creator, attend the service of the church with a proper frame of mind, you may devote the remainder of it, *without sin*, to chearful conversation, and the innocent enjoyment of your friends and families. Many of you, my dear brethren, are

Y

confined

confined, *six days* in the week, to the business of the loom, and have no other but this, in which you can breathe the freshness of the air, enjoy the pleasures of the seasons, and survey the riches of the creation, which the common Father of mankind has displayed as much for your benefit and enjoyment, as that either of his priests, or prelates. I know not in what manner Mr. Atkinson passes this sacred day. *He* has six days allowed him for his amusements and worldly occupations, and faithfully devotes them to these purposes, and, therefore, can well afford, if he is so disposed, to dedicate the remaining *one* to retirement and meditation. But this man, who is an epicure in pleasure, would, with the austerity of a Monk, convert a day, which the bounty of Providence has given you for a day of rest and refreshment, into a day of penance and mortification. And for what good or salutary purpose? That you may *search the scriptures*.—My dear brethren, with the mysteries of religion, you have nothing to do; and the common duties of life, by the goodness of
God,

GOD, are written in such legible characters,
that he that runs may read them. ‡

Y 2

YOU

‡ ON Sunday the 24th of July, Mr. Atkinson, with great ingenuity, divided the Inhabitants of Bradford into three parts, one of which, he affirmed, never attended the service of the church; another part, he said, did attend, but it was merely from fashion and habit; and the third, he observed, might do it from principles of piety and devotion. But he asked, with much emphasis, whether among these there are *ten righteous*, ten who worship GOD in spirit and in truth. I will not take upon me to solve this problem, but I will venture to affirm, that if *he* and the *Vicar* are righteous, they are all so; for I do not know a manufacturer of tolerable character in the Town of Bradford, who, for the last five years, has not conducted himself with more *honesty* than the one, or discharged the duties of his particular station with more propriety and decency than the other.

IF Mr. Atkinson means that of those who profess themselves members of the church, one third does not attend the service of it, the charge is totally *false*; for there are no people in the kingdom more regular in their attendance on divine worship: but, if he alludes to the *Dissenters*, who constitute, at least, one third of the inhabitants, the observation is as illiberal as it is ridiculous; for it cannot be expected that these men will quit the religion of their fathers for the sweet flowers of Mr. Atkinson, or the *new doctrine* and Methodistical horrors of John Crossle.

YOU know well the peculiar duties of your station, and want neither the admonitions of Mr. Atkinson, nor the example of Mr. Croffe, to teach you to be *just and true in all your dealings*, and to discharge every trust reposed in you with fidelity and truth. But, my dear brethren, these men say and *do not*: they lay upon you burthens heavy and grievous to be borne, whilst they themselves will not touch them with one of their fingers. But do not be persuaded that, to acquire the kingdom of heaven, you must lead a life of misery and wretchedness upon earth. The profession and practice of Christianity, my dear brethren, is no way incompatible with rational and innocent amusements. The great Author of our nature has not surrounded us with blessings, and spread before us a delicious banquet, that we should turn from it with sullenness or disgust, but expects us to receive it with gratitude, and enjoy it with moderation. The Founder of our religion never inculcated unnecessary severity, but condescended to promote, by his own example, innocent festivity and domestic happiness; and, what is remarkable,

able, reproved the Pharisees for the very same attention to trifles, and the same affectation of superior holiness, which distinguish the disciples of John Wesley.

ABOVE all, my dear brethren, be not led by these men to think unworthily of the greatest and best of Beings, the Author and Giver of every good gift. You are perpetually told that *Jesus* is your creator and preserver, and that you are indebted to *him* for every earthly comfort and enjoyment. These men seem to have banished the Creator from his world, or to have reduced him to a state of inferiority and dependence. But, my dear brethren, however things may vary here below, I have not yet heard that *a revolution* has taken place in the realms above. Rebellious angels once attempted it, but did not succeed. Besides, I cannot consider it as one of the *rights of men* (however extensive they are deemed at present) to depose the great Sovereign of the Universe, and to place on his throne his only-begotten Son. I have as much reverence for the Mediator between God and man, the *Man*
Christ

Christ Jesus (I use the apostle's words) as any Methodist upon earth; but I cannot be prevailed on to give to another, however glorious and exalted he may be, the homage exclusively due to the *only true God*.

BESIDES, Christ himself, when requested to worship another, emphatically declared, Thou shalt worship the LORD thy GOD, and him only shalt thou serve. †

BUT, my dear brethren, not only in this, but in every thing, avoid the doctrine of the Methodists, if you wish either to enjoy happiness in this world, or to secure your salvation in the other. That you may see in their true light these men,

Who, to be shunn'd, need only to be known,

I have

† MR. ATKINSON frequently stops in the midst of his discourse to offer up a prayer to *Jesus*. I shall make no remark on the impropriety of introducing prayers into sermons, but cannot help thinking that they may, with more propriety, be addressed to the *Supreme Being*; because Christ, when requested by his disciples to teach them how to pray, directed them to address their supplications, not to *him*, but to their FATHER and his FATHER, to their GOD and his GOD.

I have subjoined, for your perusal, a few remarks written by one well acquainted with the principles and conduct of this dangerous, deluded, and deluding sect. I recommend them to your serious consideration; and am, with sincere wishes for your happiness, both temporal and eternal,

Your devoted humble servant,

BRADFORD, YORKSHIRE, }
Sept. 21, 1791.

TRIM.

R E M A R K S
ON
THE CONDUCT AND DOCTRINES
OF
THE METHODISTS.

GENERAL POLICY

OF

THE METHODISTS.

THE Methodists are a singular phænomenon in the religious world. They stand up as a particular sect, but, at the same time, receive into their bosom people of very different persuasions, all retaining their original professions. Their principles are neither liberal or tolerant, and yet persons of the most opposite sentiments unite in this society. When other sectaries separated from the church, their first step was to possess their followers with an aversion to the mother church, and, in a stubborn and headstrong humour, to tear asunder all the ties that formed the original connection. In consequence, the spirit of party broke out; mutual antipathy took place; each side became armed with jealousy and hatred; and every avenue was carefully guarded, on
either

either side, against all future intercourse or connection. Quite different, and much more perfect has been the policy of the Methodists. Hurried on by no violence, they have stolen in upon the prejudices, and, without alarming, have insinuated themselves into the hearts of mankind. They continue to frequent the ordinances of their several original societies, and adhere, without scruple, to all their forms *. Thus living upon good terms with their former brethren, they have an opportunity of conciliating their favour and good opinion; and, by affecting superior holiness, they have a claim also to their respect and admiration. Hence, in a great measure, their success in making proselytes, and the rapid progress made by this sect for the last twenty years.

Z

ARTFUL

* BESIDES, the Methodists are allowed to attend the service of the *church*, provided they attend the meetings of the society at the usual hours. This is another instance of good policy; for, by mixing with the members of the church, they run no risk of being drawn back from Methodism, which they consider as the height of religious perfection; but they frequently succeed in drawing the members of the church to the purer doctrines, and more certain salvation of the tabernacle.

ARTFUL CONDUCT

OF

JOHN WESLEY.

THERE is an appearance of Enthusiasm among the Methodists, but every measure, in which the interests of the society are involved, is conducted with the most cool circumspection and wary prudence. Every art is resorted to, every expedient tried for the honourable purpose of ensnaring the credulous. Honesty, good sense, knowledge, and character, are all sacrificed to this favourite object. The journal of Mr. Wesley illustrates and confirms this observation. You see there a man of good sense and some knowledge retailing stories and anecdotes full of *falsehood* and *absurdity*, which no man of common sense can give credit to, or read with patience; but they are all admirably calculated to suit the understanding

understanding, and influence the passions of his followers *. The religion of Jesus owed nothing to the prejudices or the passions of mankind ; but the religion of John Wesley is indebted to these for every advantage it has gained, every victory it has acquired.

Z 2

CHANGE

* *Talibus insidiis, perjurique arte Sinon's*
Credita res ; captique dolis, lachrymisque coacti.

'Twas by the craft of this fallacious SINON,
His groans and feigned tears, that men were led
To swallow the strange tale.

CHANGE OF PREACHERS

A GREAT SUPPORT OF
M E T H O D I S M.

IN other religious societies the service is performed by a stated and regular Pastor. But however eloquent he may be, of whatever extensive knowledge, or laborious industry, when people are once become familiar with his manner, address, and usual stile of preaching, these attractions lose their force, having no longer novelty to recommend them. They may regard him as a man, love him as a friend, and honour him as a good example; and, on these accounts, may wish for his continuance amongst them. Yet, in a numerous assembly, there are always many who wish to hear some new doctrine; or, at least, to be entertained after a new manner. Here the Methodists have every advantage. The attention of the fickle, the giddy, and the weak, is constantly attracted by a succession of new Preachers;

Preachers ; some one or other of whom is perpetually entertaining them with something new. Thus the itching ears are continually tickled ; and these good people, like the Athenians, are, every day, *seeing or bearing some new thing*. *

* IT is with pleasure I inform the Public that in this, likewise, the Vicar of Bradford has imitated his divine master. He has established a succession of performers for the nightly assembly of the saints in the church of Bradford, consisting of himself, Mr. Atkinson, Mr. Sedgewick, Mr. Wade, Mr. Ogden, and Mr. Booth ; a bright constellation, which includes all the genius and all the true piety that is to be met with within seven miles of the town of Bradford. I have no objection to these *gospel preachers* (as they stile themselves) entertaining the people alternately with a display of their eloquence, but cannot help wishing that they would respect the church, as well as the laws of their country so far as to confine themselves to the use of the Psalms, as set forth by authority, and not profane this holy place by introducing *hymns*, containing the doctrines and mysteries of Methodism.—But what would the late Vicar have thought of such conduct and such innovations ? That worthy and venerable man, who, both from piety and principle, was attached to the church of England, would sooner have suffered martyrdom than have put the church of Bradford under the jurisdiction of John Wesley, and permitted it to be converted into a *meeting-house* for the honourable purpose of extending through the country the doctrines and influence of the tabernacle.

METHODISTS

HAVE THEIR

PLAY-HOUSE.

THESE prudent people are provided with a long catalogue of *anecdotes, experiences, visions, miraculous interpositions, &c.* than which nothing can be better calculated for attracting the attention of weak and deluded men. The managers of our theatres, when the attention of the Public begins to flag, frequently have recourse to *pantomimes, tumblers, dancers*, and such things, for the purpose of drawing company. On the same principle, and with the same design, are the various entertainments provided at the tabernacle. It is all amusement at the bottom. Carry the same people to *church*, and lay before them the most important duties of life, they feel no interest in what you say, they enjoy no pleasure: but carry them to the tabernacle,

cle, entertain them with things *miraculous* and *improbable* ; things that have not the smallest tendency to make them either wiser or better, they are in their element ; they are delighted, transported, ravished. Now where is the difference between going to the theatre and frequenting the tabernacle ? The great object is to raise the passions in both. Some prefer scenes which call forth the tears of tenderness and compassion : others, less sensible and humane, delight in subjects that will awaken their fears, and make their hair stand erect with horror and amazement. It is the prevailing temper that determines whether you go to the play-house in Moorfields, or the more rational, and less dangerous, theatres of Drury and Covent-Garden. *

HOPES

* HENCE we may account, in some degree, for the hostility of the Methodists to the established theatres : they either consider them as *rival theatres*, or think them totally unnecessary, as they have play-houses of their own, in most towns of England, open for the diversion and improvement of the people.

HOPES OF PREFERMENT

MAKES MANY

METHODISTS.

NO sooner does a person commence Methodist, than he may hope to ascend, through the several gradations of the society, to the honourable and no less profitable distinction of *Travelling Preacher*. For, as learning and good sense are no way essential to preferment, a door is opened for the admission of the most ignorant and illiterate. Here, then, is a wide field for every active and ambitious man. For, though fit for nothing else, by a moderate share of diligence, a *good front*, and a proper initiation into the current language and cant phrase of the tabernacle, they may, in a short time, be qualified to appear with applause in the high character of itinerant teachers. Other religious societies have no bait of this kind to hold out to their proselytes.

lytes. They have no preferment to bestow. Their members, must, therefore, rest contented with the humble and unprofitable station of hearers; or desert to the tabernacle, as they frequently do, seduced by the prospect of honours and emolument. *

A a

METHO-

* THE extraordinary character for piety and learning which the preachers of this sect bestow on each other, contributes not a little to extend their influence and popularity. We have a remarkable instance of this in Mr. Crosse and his Curate. Mr. Atkinson never speaks of his master without representing him as one of the most virtuous and *disinterested*, as well as one of the most learned men of the age. In turn Mr. Crosse never fails to represent his pious brother as a great Divine, and an *accomplished scholar*, who reflects honour on the Country that produced, and the University which educated him.—This puts me in mind of Sheridan's *Jeu d'Esprit*

On the Reciprocal Blandishments of Mr. Hayley and Miss Seward.

"Tickle me, says Mr. Hayley,
Tickle me, Miss Seward, do!—
Depend upon't, then I'll not fail ye,
But, in my turn, will tickle you.
To it then they fall a-tickling—

SHE. 'Sir, your Poems are divine!'

HE. 'Madam, I'll aver it, without stickling,
'You alone are all the NINE!'

"So have I seen, great Dr. Graham,
Two frowning Porters at thy door,
Whose very fierceness did betray 'em,
And shew their want of heart the more.

Yet have they been so dizen'd out,
So seeming of their courage jealous

As to persuade the *rabble rout*

They both were most TREMENDOUS FELLOWS."

METHODISTS

HAVE A

GOSPEL OF THEIR OWN.

THE Gospel of the Methodists is an undescribable something. We can easily say what it is not, but cannot so easily define what it is. If we take our sense of it from the common strain of their preaching, it is some rant about *faith* and *grace*, and *inward light*, interlarded with slices of hell and damnation. We know too that it is something very averse to *morality*. In their cant and hacknied phrase they talk of *gospel* and *moral preachers*†. The latter

† THE Reader will recollect that, when the Vicar of Bradford declared Mr. Baldwyn unfit for an ecclesiastical office, he bestowed on him the scandalous appellation of *moral preacher*. So true, and staunch, on all occasions, is this great man to the doctrines of the tabernacle! Yet Mr. Baldwyn is not ashamed of the appellation, because he conceives

latter is always with them a term of reproach, and the other the highest compliment they can bestow on their teachers. With them, faith is to do every thing, and good works are unnecessary. — Yet none ever preached good works so much as our Saviour, or laid so particular a stress upon them. It is man's certain duty to perform them, and GOD will assign them what merit and reward he thinks proper. But the Methodists have discovered a shorter way to heaven, a new road, which is much smother and better adapted to all kinds of finners. Hence many, who have spent

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conceives that the design of the Author of Christianity, both in condescending to visit himself this lower world, and in giving us precepts for the regulation of our lives, was to reform and purify the *morals* of mankind. In his opinion, a religion (if he may use a law term) that does not attach to the morals of the people, cannot come from a God of purity; but, if it comes from any spirit, must come from the spirit of darkness and delusion. If Mr. Crosse thinks him wrong in this opinion, Mr. Baldwyn hopes he will make allowance for his infirmities; for *he* has no *inward light*, no *feelings* to be his unerring guide in these matters, but is obliged to trust to that small portion of reason, which the gracious Father of Mankind has bestowed on him in common with the rest of his creatures.

the best part of their lives in the violation of the most important duties of the gospel, dishonest, lustful, and treacherous, have, in the decline of life, taken shelter under the safe and broad covering of FAITH.

FOR here the dishonest find ease for their consciences without either the shame, or expence of *restitution* †; the lustful is reconciled to his vices, without being put to the disagreeable necessity of forsaking them; and men may safely indulge their appetites of every kind, since they have prudently put themselves under the protection of FAITH, who, by a charm peculiar to herself, silences the still voice of reason, and hushes to peace and tranquillity the louder clamours of a troublesome and rebellious conscience. †

† The Reader will observe that *restitution* makes no part of the Methodists' creed: he will not, therefore, wonder at Mr. Crosse's not practising it; as, by such conduct, he violates no article of his religion.

† If the Reader wishes to be acquainted with the latest improvements in Methodism, I beg leave to refer him to a very valuable publication, that has just appeared, intitled,

titled, *Deep Things of God, or Milk and Strong Meat, suited to the different Stomachs of Babes, Young Men, and Fathers in Christ*, by Sir Richard Hill, Bart. For a faithful and interesting account of the life, adventures, and religious opinions of this great Defender of the Faith, see "a Letter to Sir Richard Hill, by a Burgefs of Ludlow, third edition, printed for Debrett."

SINGULAR

SINGULAR TASTE

OF

THE METHODISTS.

THE parts of scripture, in which they take the most delight, are the Song of Solomon, the Revelation, the darker parts of the prophets and epistles, and such passages as allow the imagination to frolic at will, and where the fancy may sport without restraint*. The more obscure the subject is, and the less religion it contains, the more ingenuity does it require to extract good doctrine from it, and the

* I have observed the Vicar of Bradford more than once take his text from *Solomon's Song*, and spiritualize the carnal part of it with tolerable ingenuity. The Vicar believes it to be a representation of the godly union betwixt Christ and his church, though it has been pronounced by every learned man in Europe to be a *pastoral*, in which Solomon celebrates the charms of his *mistress*. I could select verses from it in which a *certain act* is described with as much accuracy

the more wonder does it raise in a gaping and illiterate multitude. By the well-contrived alembic of Methodism, they can *spiritualize* every thing; and they can find a great number of important truths, and much holy doctrine, where the writer had only a literal meaning, which every candid and unprejudiced mind can discover on the first reading.

METHODISTS

accuracy and high colouring, as in Mr. Atkinson's celebrated lines ;

“ She kiss'd me, 'twas pleasure divine,

“ As softly her bosom did rise

“ In motions alternate to mine, &c.”

It may not be improper to add, that *The Fair Circassian* of Croxall is little more than Solomon's Song modernized and cloathed with verse. This is a favourite book at both the universities ; and I am sorry to observe that I know but *one book* which has done more mischief among the youth of both sexes. The tender-hearted brothers and sisters of the tabernacle, I make no doubt, are well acquainted with *both*.

METHODISTS

EASILY CONQUER THE DEVIL.

WE hear daily of people, who, after some pretended struggles, and a few qualms of conscience, give out that they have obtained deliverance from the devil, and are now assured of eternal happiness. The matter, it seems, is soon brought to a conclusion. The battle does not last long. After a pretty sharp conflict, the whole business of repentance is settled, and the child of the devil, in a moment, in the twinkling of an eye, is transformed into a child of God, and becomes, of course, an inheritor of the kingdom of heaven*. And this storm once over, all is hushed

* THAT Mr. Croffe's victory over the Devil was complete, and did honour to the ingenuity and courage of John Wesley, I am ready to admit. Mr. Wesley found Jack Croffe, as Harcourt says of *Jack Moody*, in the play, "A well-dressed, high-spirited, prodigal town rake; and, by a kind

hushed into a most profound calm. Assured of future happiness, they now glide down the stream of Time, feeling only, now and then, a few slight shocks, and this not for themselves, but for their unhappy brethren, whom they have left behind in a wicked and benighted world. But what advantages do these men really obtain by their boasted victory and triumph over the devil? Do they acquire a more christian temper; or are they more serene, tranquil, and happy? You may, perhaps, hear more *groans*, see them more gloomy and

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morose

kind of Hocus Pocus, transformed him, in an instant, to a plain, meek, æconomical saint." I know that Mr. Crosse's conversion is considered as a standing *miracle* among the saints, and is attributed to the operation of the spirit, and a certain portion of *inward light* conveyed into him by John Wesley; but I think it may be accounted for on the common principle and more intelligible doctrine of causes and effects. Mr. Crosse had felt, in various ways, the bad consequences of a gay and voluptuous life: after having passed

Per varios Casus, per tot discrimina Rerum,

he, at last, by the assistance of John Wesley, steered his shattered vessel into the safe and capacious harbour of Methodism;—*Statio gratissima Mergis*, a warm comfortable situation, to which *wild fowl*, of every species and every denomination, naturally resort.

morose in their conduct, more uncandid and uncharitable in their sentiments; but you will discover nothing of that sweetness of temper, or that humility of heart that we expect to find in the meek and humble followers of Jesus; and this may easily be accounted for, for

METHODISM

MAKES NO MATERIAL CHANGE IN
THE LIFE OF ITS PROFESSORS.

HAS the religion of the Methodists made any improvement in their disposition, or conduct? If they were formerly covetous, are they become liberal? If peevish, are they more contented and resigned? If passionate, have they learned to subdue their passions? And, if censorious, are they now become charitable? Genuine and unaffected religion must transform the whole mass. It is a sacred leaven that will leaven the whole lump. But apply this to the Methodists, you will find in them, in general, the same tempers, the same disposition,

fition, no way altered or improved. Keen, rapacious, scarcely honest in their dealings, with their eyes lifted up to heaven, their hearts remain fixed upon the earth, where their treasure still lies. In dealing with them, it requires no small knowledge and attention to guard against being *cheated*, and overreached. You will find among them as much craft, as many instances of prevarication and fraud, as among other men, equally inclined to shuffling and evasion, and much more practised in all the little, low arts of cunning and deceit. ‡

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METHO-

‡ MR. CROSSE'S conduct, as developed in the preceding pages, confirms this observation, and will furnish the Public with an excellent comment on the words of the text.

METHODISM

ONLY

POPERY IN DISGUISE.

THE spirit of popery pervades every part of this system. The Methodists do not, indeed, maintain the doctrine of purgatory, intercession of saints, and several other ridiculous tenets. But these are harmless absurdities, that serve men to laugh at, but do little injury to morals. But the Roman Catholics say, that there is no salvation without the pale of their church; so, in effect, say the Methodists. The Catholics maintain, that the Pope has a power to pardon sins. The Methodists say, "join us, and you are sure of forgiveness." On the strength of the absolution of a priest, the Catholics have a perfect confidence of obtaining everlasting happiness; and, on the strength of
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some *inward feeling**, and the declaration of their teachers, these deluded people, with equal arrogance and presumption, assure themselves of heaven. It is no wonder, then, to find persons of the most abandoned characters greedily embracing such doctrine. With a great deal of outward show, and some small sacrifices, they procure ease for their consciences, whilst they are permitted to retain the same manners, the same temper, without either the labour of repentance, or any material change of life or conversation.

METHO-

* BOSWELL, in his Life of Johnson, tells us, that speaking of the *inward light*, to which the Methodists pretended, he said, "It was a principle utterly incompatible with social or civil security. If a man, said he, pretends to a principle of action, of which I can know nothing, nay, not so much as that he has it, but only that he pretends to it; how can I tell what that person may be prompted to do? When a person professes to be governed by a written, ascertained law, I can then know where to find him."

WHAT Hudibras says of the fanatics of a former age, who, also, had their *inward light*, may, with propriety, be applied to the Methodists. They

"Have *lights*, where better eyes are blind,
"As pigs are said to see the wind."

METHODISTS

MISREPRESENT GOD.

THEY bring down the Supreme Being to their own narrow and uncharitable sentiments, and represent him as partial, vindictive, and delighting in punishment. Look at their countenances as they go to the house of prayer. No joy, no pleasing hopes are painted there; but dejected, dark, and melancholy, they no way resemble the worshippers of the Father of mankind, a GOD of infinite goodness, the GOD of all comfort and consolation. And this spirit, contracted from their narrow and false notions of the Supreme Being, extends to, and overspreads their intercourse with mankind. Innocent mirth, rational amusements, the pleasures and comforts of society, even to laugh, or smile, in the opinion of
of

of these people are all fins*. Suppose men were to worship the *devil*, could they do it with countenances more gloomy, or hearts more contracted? Such dismal worshippers feel no happiness, no joy, no pleasing prospects. If joy be within, it cannot be long concealed. It will sparkle in the eyes, it will illuminate

* MR. CROSSE in this, as well as every other article of his creed, strictly adheres to the doctrines of the tabernacle; for in his discourse, last Good Friday, to demonstrate the impropriety and sinfulness of mirth, he informed his congregation that Jesus never *laughed*. But how does he know that? He will say, perhaps, because the Evangelists have not recorded it. But have the Evangelists recorded every action of his life and change of his countenance from infancy to youth, and from youth to man^{kind}? Their employment was of a very different kind, and much greater importance. But what will the world think of a priest, who amuses his parishioners with facts, which, probably, never happened, and, then, deduces inferences from thence for their conduct, which it is impossible to allude to without *smiling*?—Besides, to laugh, is, undoubtedly, one of the *rights of man*, which neither the Grand Monarque in all his glory, the Sultan of the Turks, or the greater Catharine ever forbid their obsequious slaves to exercise. But it is natural for such men as Mr. Crosse, Mr. Atkinson, &c. to wish us to relinquish this right, because they are sensible that we frequently exercise it at *their expence*.

illuminate the countenance. But the GOD of the Methodists is not the GOD and Father of our Lord Jesus Christ. *Their* GOD is the object of fear, not of love. Instead of being surrounded with mercy, sympathizing with our infirmities, making all gracious allowances for our imperfections, and rejoicing at the return of every repenting prodigal, he is represented as a tyrant delighting in the punishment of his weak and helpless creatures, incapable of being moved by any manly or rational service, but expecting from his slaves flattery and fawning, without intermission and without end. No prospect can be more cheerless and discouraging to man. Religion, designed for the improvement and exaltation of our nature, overwhelms us with gloomy fears and apprehensions. Religion, which should make man cheerful, because it makes him good, tinges with melancholy all his enjoyments, tears up every pleasure by the root, and converts the earth, which GOD has given us for a comfortable abode,

abode, during our existence here, into a vale of misery and wretchedness. *

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* I could not read the following lines of Peter Pindar, in his late publication, *The Rights of Kings*, without thinking of the Methodists :

" But some there are, of men I think the worst,

" Poor imps ! unhappy, if they can't be curst ;

" For ever brooding over Misery's eggs,

" As tho' Life's pleasure were a deadly sin ;

" Mousing for ever for a gin,

" To catch their happiness by the legs."

THE DUTY OF EVERY GOOD MAN
TO
EXPOSE METHODISM.

SUCH corruptions of religion ought to be unmasked and exposed; for they are dead weights on the progress of the gospel. What people of common sense will ever be prevailed on to believe that a religion that promotes hypocrisy, discourages virtue, and is, in many respects, highly injurious to society; that requires so much human policy, so much pious fraud for its support, could proceed from a God of infinite wisdom, purity, and goodness? I am ready to admit that it is well calculated for a certain description of persons; for the *ignorant*, who know nothing of religion; the *weak*, who are the most easily imposed upon; the *vain*, who have no other way
to

to raise themselves into consequence; and the *immoral* and *unprincipled*, who want ease for a wounded conscience, and a cloak for a bad life. I am ready also to admit that the tempting offers and easy terms of salvation, which it holds out to all persons, naturally draw the voluptuous and debauched in this sacred asylum, which more resembles the primitive asylum of Romulus than an assembly of christians, or a society of serious and well-disposed persons †. I shall conclude with a sketch of a sect of the same kind, which was taken many years ago; and, as it came from the pencil of one who was never deemed uncharitable, and

C c 2

who

† DR. MAXWELL says, that being, one day, with Johnson, two young women, from Staffordshire, came to consult him on the subject of *Methodism*, to which they were much inclined. "Come, (said he) you pretty fools, dine with Maxwell and me at the Mitre, and we will talk over that subject;" which they did, and, after dinner, he took one of them upon his knee, and *fondled* her for half an hour together.—The Doctor seems to have considered a propensity to Methodism to be nothing more than an inclination to love and dalliance, and, accordingly, indulged the *pretty fool*.

Boswell's Life of Johnson, 2 vol. 4to.

who was well acquainted with the society alluded to, it is not probable that the picture is either unlike, or overcharged.

“THEY compass sea and land to make proselytes, and make them twofold more the children of hell than before. They devour widows’ houses, and, for a pretence, make long prayers. They appear outwardly righteous, but within are full of hypocrisy and iniquity. They pay tithe of mint, anise, and cummin, (the cheap *obedience of faith*) but neglect the weightier matters of the law (the *obedience of good works*). They are blind guides, who strain at a gnat, and swallow a camel. They love to pray standing in the corners of the streets, and in the marketplace; and they do all their works to be seen of men.”

It is impossible to take a view of this picture without being surprised at the striking resemblance that appears between the persons alluded to, and the Methodists of the present age.

age †. Indeed, did we not know that it was painted near two thousand years ago, we should take it for granted that it was designed for *them*, as it faithfully exhibits their most striking and characteristic *traits*. But human nature is the same in all ages; and HYPOCRISY, however she may change a few articles of her dress, remains, in disposition and manners, unaltered.

† METHODISM has not been established much more than fifty years in this country: yet an ingenious author is of opinion that there are in this kingdom (including Scotland) 2750 meeting-houses, and that these cost the nation annually *three hundred and fifty-seven thousand five hundred pounds*; an enormous sum raised (he says) on the credulity and folly of the lower order of people. But I am inclined to think that this calculation is much too high; and sincerely hope, for the credit of this country, as well as the present and future happiness of my fellow-citizens, that the *one half* of this sum is not expended in support of error and fanaticism.

F I N I S.

[illegible]

1. The first part of the document is a letter from the Secretary of the Navy to the Secretary of the War, dated 18th March 1862. The letter is signed by G. B. Davis, Secretary of the Navy.